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ABSTRACT

Included in this document are five issues of "The Social Science Teacher," the official journal of the Association for the Teaching of the Social Sciences. All levels of education are treated. One issue examines a variety of topics including Marxism and education, the High School Geography Project, problems in teaching sociology, social studies in New Zealand, minority groups, and political education in the colleges. In a second issue articles present the status of social studies education in the United States and discuss Man: A Course of Study, and the Manchester Oxfam Project. Social studies and the gifted child are also discussed. Another issue contains many articles on the topic of political education. A fourth issue treats the topic of race relations and the multi-cultural curriculum. Articles present an Asian view of multiracial education, examine race and sociology textbooks, and discuss the problems and effects of teaching about race relations. The fifth issue deals with the topic of socialization. (Author/RM)

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ASSOCIATION FOR THE TEACHING OF THE SOCIAL SCIENCES

JUL 2 1980

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THE SOCIAL SCIENCE TEACHER

SP 012 434

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THE SOCIAL SCIENCE TEACHER

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Section Cartoon Headings by Beverley Curl

Views expressed in contributions to this journal do not necessarily represent the views of A.T.S.S. or the editor. The journal provides opportunities for the expression of divergent ideas and opinions.

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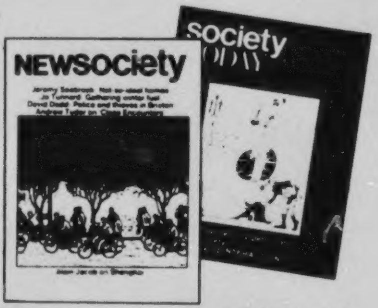
PROBLEMS

As from the next issue of Social Science Teacher we hope to include a 'Problems' page as a regular feature. If you have emotional, moral or psycho-sexual problems don't send them to us, what we want are problems relating to teaching social science or social studies whether they are problems of finding appropriate resources, devising teaching strategies, overcoming consumer resistance, or selling a course to your colleagues or superiors. Give us a brief account of the problem and hopefully we will find someone who can suggest appropriate solutions which will be printed in SST. For obvious reasons we will not be printing names and addresses. Problems to **Roger Gomm, 1 Cross Green, Cottered, Buntingford, Herts.**



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London SE1

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ATSS NEWS

YOUR SUPPORT IS REQUIRED

AUDIO VISUAL LEARNING

The ATSS has recently been contacted by this organisation with a view to gaining our cooperation in the production of slide tape sequences along the lines of those existing in other subject areas, such as economics and politics. I think many would agree that there is a need for such resources but not all agree on their format, content, theme and the like. In order to go ahead with this venture, would all those who might be interested in commenting and/or volunteering to discuss, prepare and take part in the production of such material, please contact me as soon as possible.

ATSS MEDIA AND AUDIO VISUALS GROUP

Partly in connection with the above, but also in response to a number of contacts with BBC and ATV, together with the impossibility of adequately reviewing all such products, the ATSS would like to set up a long term working group to deal with all aspects of the media and audio visual aids, as they relate to social science teaching. It is hoped that such a group would also communicate the views of members to the relevant organisations and provide an avenue for mutual consultation.

All those interested in joining such a group, please contact me as soon as possible.

CONTEMPORARY ARCHIVE ON LATIN AMERICA

1 Cambridge Terrace, London NW1. 01-487 5277

CALA urgently needs visual material for its work. Do you have unwanted photographs, slides, posters or film from Latin America? Or do you know where such materials are available. Contact us at the above address.

BRITISH—CANADIAN LIAISON

Academic Relations Section, Canadian High Commission, Canada House, Trafalgar Square, London SW1Y 5JB.

The Canadian High Commission is making a survey of teaching about Canada in British education, especially in terms of the content of exam courses 11-19, and Higher Education courses on Canada. They will be producing a Resources Guide and Papers on their research findings. They are also interested in the links British schools have, or would like to have with Canadian schools and colleges. Information from the above address.

INTERNATIONAL EDUCATION

On July 17th Chris Brown represented ATSS at a meeting called by the Council for Education in World Citizenship to announce the establishment of a Standing Conference on International Education. Shirley Williams spoke briefly and indicated that a small sum of money had been made available to help sut up such a body. It seems clear that social studies schemes should find a place for 'international' matters and during the meeting it also became obvious that a social science dimension in the loose area known as 'international education' was very important. Quite clearly anthropology and sociology can provide conceptual frameworks for handling cultural data which would be difficult to understand otherwise, while economics and politics would seem to be essential for handling more formal aspects of the relations between countries. A most interesting aspect of the meeting was the constantly re-iterated view that the emergence of Britain as a multi-racial society gave both a new significance to international education and a new opportunity in the form of an 'international' dimension within our own schools.

Three working parties were set up at the meeting — one for primary education, one for secondary and one for teacher education. An ATSS contribution to these groups would be highly desirable and Chris Brown would like to hear from anyone interested in making such a contribution.

The Attack on Social Science

Despite many forebodings a year ago about an imminent onslaught on school and F.E. social science and social studies courses the executive of ATSS have discovered very little in the way of hard evidence of any such tendency. While there have been examples in individual schools and colleges the general impression seems to be one of an increase in this sort of course; and at the same time a continued growth in published resources for social science teaching from commercial publishers and voluntary agencies. However the executive continues to be interested in receiving information about cuts in social science teaching. Send your letters to Chris Brown, 19 Manderville Gardens, Walsall.

PUBLICATIONS AND RESOURCES

Amnesty Cassette

Amnesty International, The Vicarage, Bishopston, Stockton-on-Tees, Cleveland TS21 1HA.

Amnesty International is a world-wide movement striving for the right of every individual to freedom of opinion and religion, as laid down in the United Nations Universal Declaration of Human Rights.

The organisation consists of people of all nationalities, politics and religions, who work together for the release of men and women throughout the world, who although they have neither advocated nor used violence, have nevertheless been imprisoned, and in some countries tortured, for thier views.

Amnesty calls these men and women, *Prisoners of Conscience*. Groups of Amnesty members work on behalf of such prisoners; writing letters to government officials appealing for their release or a review of their cases; keeping in touch with prisoners families, and sometimes supporting them with money. Amnesty raises funds to maintain and extend its work, and publicise the established facts about imprisonment, ill treatment and the erosion of human rights the world over.

For their work, Amnesty International have recently been awarded a Nobel Peace Prize. In the wake of this success a group in the north east of England have produced a cassette tape detailing the work of the movement.

Side One of the cassette contains a talk by the Revd. Paul Oestreicher, chairman of the British Section of Amnesty International, telling of his experiences in Nazi Germany before World War II, and his own involvement with Amnesty International today.

Side Two, entitled, "Amnesty in Words and Music," includes a mixture of factual evidence and case histories of various Prisoners of Conscience throughout the world, and the work of Amnesty to gain their release. The tape also points up how far some governments have abused the Declaration of Human Rights and quashed an individual's right to act according to his conscience and his beliefs.

The tape is being used as a project study in schools at 6th form level, universities, technical colleges and polytechnics. Recent reports suggest that the cassette is a useful prompt and discussion starter on the question of human rights.

But the cassette's most important function is to describe and advertise the work of Amnesty International, and of course, to attract new members. The cassette, including postage etc., costs £1.50. Cheques are payable to *AMNESTY CASSETTE*, at the above address.

Facts from your figures

Government Statistical Services, Great George Street, SW1P 3AQ.

This is a booklet provided to mollify all those people who complain about filling in forms for the government, however, it provides a simple readable introduction to Governmental statistical services illustrated with Bristow cartoons. The complete short guide to such materials is *'Government Statistics: a brief guide'*. Both available free.

Christian Action and Racism

15 Blackfriars Lane, London EC4.

Christian Action founded 30 years ago by Canon John Collins, is now devoting a substantial part of its resources and energy to campaigning for racial justice. The latest edition of its quarterly journal is a special issue on Race and includes articles by Gus John and Trevor Huddleston. Ian Martin writes on immigration numbers, Pastor Roswith Gerloff on Black Churches in Britain, Bob Nind on the hidden aspects of Racism, Jacqui Bhaba on the Asian Perspective, Father Michael Hollins on Southall and there are articles on the Church's response to the National Front. This issue is free to anyone who wishes to take out an annual subscription to the journal (£3.50) or 50p for those who only wish to purchase this issue.

International Year of the Child 1979

The run-up to IYC has produced yet another free United Nations newspaper: *Ideas Forum*. The first issue isn't very impressive, but if you are interested in receiving it and the reports on preparations for IYC apply to: **IYC, Villa Le Bocage, Palais des Nations, 1811 Geneva 10.**

Environmental Information Project

54-57 Allison Street, Digbeth, Birmingham 5. Tel: 021-632 6909.

The E.I.P. was established by Friends of the Earth and latterly has been funded by the Manpower Services Agency. The main exercise has been to produce packages of material on environmental issues. The first of these is now available: *'Resources Reclamation and Recycling'* at £2.50 plus 50p and will be reviewed in the next issue of SST. Other packages in preparation include *'Environmental Aspects of Domestic Life'*, *'Transport'*, and *'Wildlife'*, and a directory of waste products and their potential for recycling and re-use.

It is hoped to run a workshop for interested people in Birmingham in the near future to build up a network of contacts to pilot materials, assist in production and so on.

State Benefits in Industrial Disputes

Truth about Social Security Campaign, 85 Adelaide Terrace, Newcastle upon Tyne NE4.

This is a very adequate replacement for the now out-of-date *'Strikers Handbook'*. The first half of the booklet provides a comprehensive survey of types of benefits available to those involved in industrial disputes and the second half details strategies for claiming benefits and fighting appeals cases. 50p including postage.

Playschemes

Community Development Team, 29-37 Wellington Street, London SE18.

A practical guide to organising and running holiday playschemes including sections on relevant legislation, grant aid applications, useful organisations, fund raising and so on.

Ways and Means: a directory of Alternative Information

Scanus 302, Pentonville Road, London N1.

An annotated directory of publications, publishers, community newspapers, resources centres, projects, street theatre, womens groups, alternative education projects and alternative work and other 'alternatives'. 95p inc. postage.

O.P.C.S. Spotlights

O.P.C.S. Information Branch S.P. 4, St Catherines House, 10 Kingsway, WC2B 6JP.

This is a series of pamphlets on demographic topics. Each is beautifully produced and contains the sort of data beloved of 'O' level Sociology examiners. Multiple copies can be obtained free of charge and many of the diagrams would reproduce on O.H.P.T.s. The titles so far are *'Child Health'* (improvements in child survival and health over the past 75 years) *'Compiling the Records'* (on the registration of births and deaths), *'Getting Married'* (marriage rates and types of marriage), *'Life Expectancy'*, and *'International Migration'*.

British Film Institute, Educational Advisory Service

81 Dean Street, London W1V 6AA.

The Educational Advisory Service offers four basic areas of service to teachers operating in the field of film and television studies.

1. **Advice on Courses and Projects:** Advice can be offered to individuals and to groups of teachers on planning courses and on the kinds of support material available.
2. **Film Study Materials:** Study extracts from films and television programmes are prepared and made available through the BFI's Distribution Library. Catalogues available. Most extracts hire for £2.10.
3. **Lecture Service** in individual and courses of lectures can be offered and serviced.
4. **Publications:** These include the following *'Media Studies: possibilities and Limitations'* by James Donald a teacher at Mayfield School, South London, which includes details of a proposed Mode 3 CSE Media Studies course; a series of Teachers' Study Guides, including *'The Stars', 'The Gangster Film', 'Third Reich Cinema'*; AND Teachers' Resource Packs including *'Hammer Horror', 'Images of Women in the Media', 'Early Cinema and Society'*: as well as a series of academic monographs.

Women and Film Information

The EAS also produces a list of feature and experimental films made by women and available on 16mm, a listing of courses on women and media images taught in the U.S. and the U.K.; a checklist of all documents papers etc, relating to Women and film study, and a bibliography of works relating to women and films.

For a full account of the services and publications write for the annual report of the EAS at the address above.

Council for Education in World Citizenship Resource Centre

43 Russell Square, WC1B 5DA. 01-637 8321.

CEWC opens a resource centre on the 3rd floor of the above address at the beginning of the autumn term. Materials include books, booklets, leaflets, wallcharts, photosets, study-and-action kits, current affairs broadsheets, factsheets and a few slides, tapes and films. Teachers wishing to see what's available should phone and make an appointment, or just drop in.

Equal Opportunities Commission

Dept. F.S., Overseas House, Quay Street, Manchester M3 3HN.

The EOC have produced a free booklet on training opportunities. It is called 'A Fresh Start' and is available in bulk.

This is Apartheid

Publications Department, International Aid and Defence Fund, 104 Newgate Street, London EC1A 7AP.

This pamphlet costs 2p a copy and includes 50 photos, a map and a concise text.

Schools Council History 13-16 Project

The Modern World Studies titles, *'The Irish Question'* and *'The Move to European Unity'* are now published; pupils' books cost £2.15 and teachers' guides £0.75. Published by Holmes McDougall.

Environmental Education:

Principles and Practice

Edited by S. McB. Carson

This book, for educationists, teachers and teachers-in-training, is a collection of papers dealing with the issues, problems and practice of environmental education. It will be of considerable value to the many people in various academic disciplines who find themselves inevitably encroaching on themes and topics which have a bearing, either directly or indirectly, on our environment.

272 pages £6.95 net

Network: Social Studies

Series Editors Pauline and Brian Matthews

A series for students in the later years of Secondary schooling which presents complex social issues for discussion. The approach encourages students to consider carefully the assumptions they make about society, so that where generalizations are made the data on which they are based is critically examined.

As Others See Us

Ann Hurman

This book encourages students to question their own values and beliefs by looking at themselves from the viewpoints of a number of other cultures and discourages looking at these cultures as strange, exotic or unusual.

112 pages £2.95

The Unequal Third

J. S. Stuart

The Unequal Third is largely concerned with how European dominance has affected those countries which are now known collectively as 'the Third World'. Conflict and change are the key themes and the book outlines how the world's wealth has been appropriated by the strongest and discusses the problems this poses for the weaker and poorer.

96 pages £2.95

Network: Social Studies

☐ As Others See Us
☐ The Unequal Third
☐ Environmental Education

☐ Please send me the titles I have ticked for my inspection

☐ Please send me your Economics and Social Studies catalogue

Name

School

School Address

01

Edward Arnold
41 Bedford Square,
London WC1B 3DQ

Schools Council Research Study

'From Council to Classroom; an evaluation of the diffusion of the Humanities Curriculum Project'

by Stephen Humble and Helen Simons. Macmillan Education, ISBN 0 333 248317

This book studies a centrally developed curriculum project in its first two years on the open market. Distinguishing between 'dissemination' (planned strategy) and 'diffusion' (unstructured spread of innovation), the authors describe the dissemination strategy of the project, tracing its progress and how it was used in diffusion. The book contains survey data, interviews, open letters and case studies of the project's introduction to schools and local areas. The last chapter considers the major issues confronting centrally developed curriculum projects within the English educational system.

The Training Game

Mrs Pam Sykes, Management Games Ltd. 63B George Street, Maulden, Bedford MK45 2DD.

MGL, Britain's largest and oldest-established publisher of business games is offering a new, free, booklet called *'The Training Game'* as an introduction to the subject of business gaming.

The booklet contains:

A definition of a business game
Historical development
The use of games: choice, time available, familiarisation, administrative arrangements, briefing, decision periods, evaluation
Advantages
Conclusion

A particularly valuable feature of the booklet is the catalogue which contains a brief description of the majority of business games which are available in packaged form in the U.K.

Further information and free copies of the booklet from the address above.

Granada TV for Autumn

'Politics – what's it all about'

This series should have been screened during the Summer term 1978 but is now scheduled for the Autumn term.

Modern Studies Teaching — *'State of Affairs'*

For some time, teachers of Modern Studies have felt the need for some interim account of contemporary affairs which would provide a summary of events to date — the story so far — while the issue is still under consideration and while waiting for the definitive text to be published. The *State of Affairs* is an attempt to meet this need by providing periodic surveys in specific areas of the Scottish Certificate of Education syllabuses in Modern Studies which are not well provided for in other ways.

In preparing the series, the authors and the editor have been very conscious of the limitations imposed by this format of publication. Many of the issues explored deserve more detailed treatment but the desire to present the information in a concise manner and the need to meet publishing deadlines has subjected the research team to pressures similar to those experienced by the mass media from which, of necessity, much of the information is derived. It is hoped, however, that the series will fill an obvious gap in teacher-support services which will result in more efficient use of teacher's time and better-informed Modern Studies teaching.

The State of Affairs owes a great deal to the Modern Studies Association whose initiative it was that originated the series; they recognise with gratitude the accommodation, research facilities and support services which Jordanhill College of Education has placed at their disposal; and are particularly indebted to the Manpower Services Commission whose generous grant through their Job Creation Programme made the series possible.

Other titles in this series
No 1 *Scotland and Devolution*
No 2 *West Germany in the 1970s*
No 3 *Britain and the EEC*
No 4 *Crisis in Southern Africa*

RESEARCH

Assessment of Performance Unit

Members may be interested in the work of the APU, as work of this sort may come increasingly to affect the position of social science courses in schools and colleges particularly in the context of the current debate on education.

The work of the APU is described by the D.E.S. as follows:

"Why assess performance?

At present, there are few national facts and figures available on which to base significant statements about standards in schools. We need such information not only to describe the current position but also to record changes as they occur.

That is why, in 1975, the Assessment of Performance Unit (APU) was set up (within that part of the DES concerned with the school curriculum and examinations) to provide information about general levels of performance of children. Such information would both:

— help determine national policy, including decisions on the deployment of resources; and

— help teachers in planning the balance of pupils' work in schools, without an attempt at national level to define detailed syllabus content.

Moreover, the outcome of the tests will enable the APU to make parents, employers and others concerned better informed about the achievements of schools.

Since few of the existing means of assessment are entirely suitable for this task, the APU has already begun to develop new ones to match the breadth of the curriculum and to span the full range of pupil performance.

The design and development of a programme of assessment is a matter for careful research and close consultation with those concerned. This is a time-consuming process. Even taking the first step — deciding which aspects of the curriculum to assess on a national basis — is by no means easy.

What will be assessed?

The *cross-curricular picture of national performance* to be assembled by the APU will complement the work of the public examining bodies which are primarily concerned with a *subject-based assessment of individual pupils.*

Work on devising means of assessment has already started in three aspects of the curriculum which are to be included in the national monitoring programme:

Language: communication through reading, writing, listening and speaking in a wide range of modes to suit the occasion, the purpose and the subject; performance in the first foreign languages most commonly taught in our schools — French, German, Spanish.

Mathematics: communication through numbers, graphs, models and diagrams.

Science: observation, selection, evaluation and the use of evidence, the testing of hypotheses, the use of experiments and the drawing of conclusions.

The problems of assessing the following three aspects are also being actively explored:

Personal and social development: the pupil's understanding of himself, his development as a responsible person, and his moral response to his social and physical environment.

Aesthetic development: the pupil's appreciation of form, colour, texture, sound and material, his emotional response to his environment, his feeling for quality; and his capacity to harness imagination in creative activity.

Physical development: the pupil's developing co-ordination, his ability to use his body effectively and expressively. This involves a range of physical skills from those needed by the child when he first starts to use a pencil to the sensitive handling of tools and instruments and the use of movement and dance in communication.

How will assessment be carried out?

It is not intended that national assessment will involve every school child. Only a very small proportion of children at certain ages — initially 11, 13 and 15 — will be involved. They will be chosen at random from within a sample of schools of different types. At any one time, a child will be tested only over a small part of one of the above areas.

It will be clear from this brief account that there are many problems ahead for the APU. Once these problems are overcome, the result will be a far fuller and better balanced picture of educational performance over the whole country than we have ever had before."

And Trouble at the APU

It seems that under intense political pressure to produce national measures of educational standards that the APU has cut corners and rushed into testing with tests of doubtful quality. Or at least this is what Harvey Goldstein, professor of statistics at the London Institute of Education is claiming in relation to the use of Rasch system by the APU for testing mathematics achievement. The Rasch system, already used on 12,000 twelve year olds involves a grading of tasks on a scale of difficulty. Of this Harvey Goldstein says: *'The idea that questions come in the same order of difficulty to all children is absurd. We accept that some people are good at English and bad at maths, while others are bad at English and good at Maths. Exactly the same thing can happen within subjects. A child may be good at algebra and bad at geometry'* (quoted Sunday Times 25th June 1978). Not surprisingly the staff at the APU are making strong claims for the appropriateness of the tests they are using.

Further details about the APU from: **DES Information Division, Elizabeth House, York Road, London SE1 7PH.**

Transition in Early Education — NFER Research Project

Over the next three years the National Foundation for Educational Research is undertaking a programme of work costing almost a quarter of a million pounds, studying the whole pre-school field, from children's first transition from home and parents through their early transitions in the educational system. The mis-matches, discontinuities and replications in children's experience will be studies in relation to a wide range of home and school variables, and strategies to rectify the problems of transition will be developed and evaluated.

The research programme consists of three inter-linked projects: *Transition from Home to Pre-school, Continuity of Children's Experience in Years 3 to 8,* and *Transition and Continuity in Early Education.* The first is financed by NFER, the second by DES and the third by Schools Council. The Schools Council project includes the development of locally based 'Liaison Groups' each composed of the staff of neighbourhood infant schools and tributory pre-school institutions, in an attempt to harmonise childrens' early educational experiences. Resources for use by such groups, including video tapes will be produced as part of the project.

All enquiries should be addressed t the **Principal Research Officer in Charge of Projects, Mr P.S. Clift,** at the **NFER, The Mere, Upton Park, Slough, Berks. SL1 2DQ.**

DEVELOPMENT EDUCATION

More Government Money for Development Education

Judith Hart recently announced that up to £2.8 million a year is to be allocated to development education by 1982-83 (at constant prices). It is unclear as to whether this sum is a total figure or additional to that already spent by the ODM for educational purposes. It appears that the bulk of the first installment of £500,000 is to go towards exorcising colonialist ghosts for school text books. A group of senior consultants are to be engaged by ODM to advise on the production of special packs of materials for history, geography and social studies lessons.

U.N. Infiltration by Multi-National Corporations

Sekretariat der Vereinigung der Erklarung von Bern, Garten Hofstrasse 27, 8004 Zurich, Switzerland.

Attempts by multinationals to determine the policy of U.N. agencies, especially F.A.O. are documented in a publication by the Swiss Declaration of Bern Group. This consists of an analysis of hundreds of minutes, reports and letters to and from Swiss Multinationals and U.N. agencies, and suggests a sustained campaign to affect decisions on development aid to the benefit of multinationals, and to present a benign image of multinational corporations at the highest U.N. levels. The report is available from the address above at 5 Swiss Francs, and is reviewed in Spur July 1978 (Bedford Chambers, Covent Garden, WC2E 8HA). For an earlier exposé of the power of multinationals within U.N. development agencies see Susan George's *'How the Other Half Dies'* Penguin 1976.

Overseas Development

Room E917, Ministry of Overseas Development, Eland House, Stag Place, SW1E 5DH.

The newspaper of the Overseas Development Ministry which used to be available on subscription is now available free from the above address. While this paper suffers from the fact that it is a government publication it does provide up-to-date information on the government's initiatives in the development field, which complements the W.D.M. newsheet **Spur** (Bedford Chambers, Covent Garden, WC2E 8HA) and the United Nations **Development Forum** (Free from CESI/OPI United Nations, Palais des Nations, CH1211, Geneva 10).

World Studies Project

24 Palace Chambers, Bridge Street, SW1 2JT.

The World Studies project services those who are teaching Third World topics and now has a teachers' handbook and a range of pictorial booklets designed for 14-16 year olds.

Development Programmes on Radio Manchester

There will be a series of four programmes broadcast at 5 p.m. on Radio Manchester produced by the Greater Manchester Ecumenical Council in connection with the One World Week Campaign. The topics are Food, Poverty, Arms and Race.

Development Forum June 1978

This issue contains a useful article by Jan Vitek detailing the effects on developed economies of manufactured imports from the third world. These would appear to be much smaller than supposed by many erring towards protectionism. Development Forum is a free newsheet available from: **United Nations, Palais des Nations, CH 1211 Geneva 10.**

Tomorrow's Epidemic

War on Want, 467 Caledonian Road, London N7 9BE.

War on Want has mounted a major campaign on the activities of Tobacco Companies in the Third World. Just as the Baby Food companies reacted to falling birth rates in the developed world by mounting a major offensive on Third World Markets, so the tobacco firms are looking to Third World Markets to compensate for the plateauing out of cigarette consumption in the West. This is well documented in Mike Muller's booklet *'Tomorrow's Epidemic'* (£1.20) and in an article in War on Want's new bi-monthly magazine *'Poverty and Power'* (£1.50 for six issues).

CWDE Slide Guide

by Jill Wright

Centre for World Development Education, 25 Wilton Road, London SW1 at 85p

This is an extremely useful publication which consists of a guide to the slide sets and wall photos produced by CWDE, cross-classified to suggest ways in which slides/pictures from different sets might be recombined thematically to illustrate (say) 'unemployment' in many countries drawing from several sets, or again drawing from several sets to illustrate life in a particular country. The guide is introduced with suggestions for various classroom strategies in using these visual aids and these notes are especially useful with reference to teaching development topics to younger children. This section would have been even more valuable had it been expanded. The slide guide needs to be used with the relevant pages of CWDE's catalogue.

Argentina — the Terrorist Government

Third World First, 232 Cowley Road, Oxford.

This is a tape-slide sequence produced to co-incide with the World Cup and to provide an introduction to the political-economy of Argentina under its current military regime with particular reference to political repression and to the under-development of idigenous industry in favour of multinational corporations. As such this production promises to be an excellent classroom resource for those teaching about under-development. Copies for hire £2 for postage and wear and tear, or for purchase at £15.

Panama and the Canal Treaty

Latin America Bureau, P.O. Box 134, London NW1 4JY.

The Latin America Bureau was established in March 1977 funded by voluntary development agencies and church organisations. This, its first publication, is an informative briefing on the historical background and contemporary politics and economics of the new Panama Canal Treaty.

Poverty and Power

War on Want, 467 Caledonian Road, London N7 9BE.

This is a new bi-monthly magazine by War on Want which replaces its regular 'Front-Line' publication. The first issue contains short articles on Bangladesh, on Apartheid, Sri-Lankan tea workers, Eritrea, the WOW campaigns against the baby food and tobacco companies in the Third World and an article on the doubtful safety of UpJohn's widely used Depe-Provera contraceptive, as well as useful sections reviewing books and teaching resources. While this publication looks good and probably makes sense in terms of War on Want's publications policy – much of the content trailers their other publications – one does wonder whether the constituency for this sort of magazine is big enough to support it and the New Internationalist. Subscription £1.50 p.a.

Two new publications from War on Want expected in the near future are: *'Where Were You Brother?'* – an investigation into Trade Union Imperialism, (Sept) and *'From Massacres to Mining Companies'* (October) – a study of the effects of multinational companies' activities in Aboriginal areas of Australia. These are as yet unpriced.

OTHER ASSOCIATIONS

Leicestershire Sociology Teachers' Association

For information contact **Barry Dufor, 4 Elms Road, Leicester.**

Association for Liberal Education

The Association for Liberal Education met in Annual Conference in Canterbury at the end of March, this year. The Conference theme required an examination of the movements in General Studies thinking, status and practice between Circular 323 in 1957 and the Technician Education statement 3/75.

A number of resolutions were discussed and passed by Conference; they included one which addressed itself directly to the Conference theme:

"The Association for Liberal Education requests Her Majesty's Government to institute an enquiry into the implementation of Circular 323 'Liberal Education in Technical Colleges' in the twenty one years since its publication. In particular, it would welcome both an evaluation of the practice established in Further Education Colleges for the introduction of 'a liberal element into technical education', and advice upon its future development."

This Conference resolution was then passed to National Council on the 13th May for some rephrasing. Information copies will be sent to N.A.T.F.H.E. and other teacher organisations.

Leicester Poly. Psychology Teaching Group

D.T. Rowley, Leicester Polytechnic, School of Speech Pathology, Scraptoft Campus,

Scraptoft, Leicester LE7 9SU. Tel. 0533-4311011 ext. 282.

The Psychology Teaching Group at Leicester Polytechnic have recently decided to expand the scope of their publication, which has been renamed *'Psychology Forum'*. This will be published three times per year, with the first issue due in the November of this year. Distribution will include United Kingdom universities, polytechnics, colleges, and also interested individuals working in such fields as counselling, management, the social services, and teaching.

Each issue of the journal will contain a number of articles, which may be either reports of research or theoretical discussions, letters, and reviews.

Association for Community Service in Education

ACSE (pronounced 'Axi') began as a London based group of teachers involved in school community service schemes last year and is now broadening its activities nationally. Basically its aim it to promote community service schemes in education, to service such schemes and to provide opportunities for teachers, students, and voluntary and statutory social services staff to meet and discuss issues of common interest. The London group have a programme of meetings arranged for the future and it is hoped to establish local groups in other parts of the country throughout the year. SST will be carrying news of future developments.

If you would like contacts with other teachers in your area or more information write to **Anne Mary Robinson. ACSE Secretary, c/o Haverstock School, Crogsland Road, London NW1.**

DIARY DATES

29th-30th Sept	African Literature; SOAS course for teachers. Richard Tames, SOAS, Malet Street, WC1E 7PH.
4th Oct	East London branch meeting. Waltham Forest Teachers' Centre.
4th Oct	West Midlands branch meeting. University of Birmingham.
12th Oct	World Food. CEWC conference for 13-15 year olds. 10.30-3.30. Institute of Education, London. Details Paul Long, CEWC, 43 Russell Square, London WC1B 5DA. 01-637 8321.
16th Oct	Politics Association. Buffet Supper 7.30. Political Studies Centre, Room 621 Heriot House, Pond Hill.
27th Oct	One-day workshop on Race Relations organised by S.I.P. at Polytechnic of Central London. Contact Irene Fox, Polytechnic of Central London, 76-78 Mortimer Street, W1.
28th-29th Oct	Sleep and Dreams. U of London Extra Mural Dept. Extra Mural Centre, 32 Tavistock Place, WC1. Applications: Dept. Extra Mural Studies, 26 Russell Square, WC1B 5DQ.
9th Nov	India: conference for 13-15 year olds. CEWC, Inst Education London. Paul Long, CEWC, 43 Russell Square, WC1B 5DA.
14th Nov	Political theory. Mr H. Barnes. Politics Association, Room 621, Heriot House, Pond Hill. Contact Bernard Jones. 01-20911 ext 420.
16th Nov	Case Studies in Rural Development: SOAS sixth form conference Richard Tames, SOAS, Malet Street, WC1E 7PH.
17th Nov	West Midlands branch meeting. University of Birmingham.
18th Nov	Geographical Association: Standing Committee on Environmental Education. The role of subjects in environmental education. Notre Dame College of Education, Mount Pleasant, Liverpool L3 5SP. £3 including coffee, lunch and tea. Contact Dr W.J. Chambers at Notre Dame.
23rd Nov	Anthropology Conference for sixth formers. S.O.A.S. Richard Tames, SOAS, Malet Street, WC1E 7PH.
25th Nov	ATSS Politics Panel Meeting at the BSA.
30th Nov	Teaching Development Studies: SOAS course for teachers. Richard Tames, SOAS, Malet Street, WC1E 7PH.
1st Dec	Case Studies in Development; SOAS course for teachers. Richard Tames, SOAS Malet Street WC1E 7PH.
1st Dec	Politics of the Media: CEWC sixth form conference for A level sociology and politics students. Paul Long, CEWC, 43 Russell Square, WC1B 5DA.
2nd-3rd Dec	Mass Media: U of London Extra Mural Department at 32 Tavistock Place, WC1. Details from Dept. Extra Mural Studies, 26 Russell Square, WC1B 5DQ.
8th Dec	History of East Asia: SOAS sixth form conference. Richard Tames, SOAS, Malet Street, WC1E 7PH.
12th Dec	Christianity in Africa: SOAS course for teachers. Richard Tames, SOAS, Malet Street, WC1E 7PH.
2nd-4th Jan	Schools, Pupils and Deviance; Sociology of Education Conference Westhill College, Selly Oak, Birmingham. Details from Len Barton at Westhill.
3rd Jan	World of our Making; CEWC conference for sixth formers on international institutions. Institute of Education, London. Margaret Quass, CEWC, 43 Russell Square, W1B 5DA.
3rd-5th Jan	BSA Methodology Conference. U of Lancaster. Janet Spedding, U of Lancaster.
13th Jan	White Collar Crime: U of London Extra Mural Dept. at Middlesex Hospital Medical School. Applications to Dept. Extra Mural Studies, 26 Russell Square, WC1B 5DQ.
22nd Jan	Traditional China: SOAS course for teachers. Richard Tames, SOAS, Malet Street, WC1E 7PH.
23rd Jan	China towards the year 2000: SOAS course for teachers. Richard Tames, SOAS, Malet Street, WC1E 7PH.
9th-12th April	Law and Society. BSA Conference at Warwick University. Dorreen McBarnet, Centre for Socio-Legal Studies, Wolfson College, Oxford.
20th-22nd April	Social Sciences and Political Education. ATSS Easter Conference at Ruskin College, Oxford. Organised in conjunction with the Politics Association. Contact Chris Brown.
25th April	World Religions in Radio, TV and Film. SOAS Teachers' course. Richard Tames, SOAS, Malet Street, WC1E 7PH.

BRANCHES

West London Branch

The next meeting of the West London Branch will be in the Autumn at a date to be announced later, when Ann Oakley will talk about Women and Sociology. Ann had arranged a similar talk a year ago, but had to call it off because of a serious illness.

We will circulate all members in advance — if you want further information, 'phone **Jeff Marshall at 995 3801**.

West Midlands Branch

Sept 23rd How We Teach It. Workshops in social science teaching. 10.00-1.00 p.m. **University of Birmingham Faculty of Education.**

Oct 4th Joint meeting ATSS and Economics Assoc. To discuss N and F syllabi in the social sciences. Same time and venue as above.

Nov 17th Teaching Politics. Same time and venue as above.

East London Branch

Oct 4th 7.30 at Waltham Forest Teachers' Centre, Queen's Road, E17 (nearest tube: Walthamstow Central, Victoria line)

Theme: Starting from Scratch — Introducing Social Science Perspectives to Raw Recruits

Two parallel workshops will be held:

1. Introducing Social Sciences to 11-14
2. Social Science perspectives for exam classes

All members and those interested please bring ideas and worksheets etc. Also bring your problems in relation to starting social science.

COURSES

European Studies in the Classroom. Avery Hill College, Bexley Road, Eltham. Wednesday Evenings September 27th — March 1979. 5 p.m. **Mrs F. Summerskill at Avery Hill College.**

Social Studies in the Secondary School. Avery Hill College at Mile End Annexe, English Street, E3. Wed 5.30 — 7.30. Autumn term. **Peter North, Avery Hill, College, Bexley Road, Eltham, SE9 2PQ.**

The Social Sciences: an Introduction. Designed for students approaching the social sciences for the first time. Ten weekly sessions from Monday 9th October (7 — 9 p.m.) Polytechnic of North London. Contact: **Ms S. Wright, P.N.L., Prince of Wales Road, NW5 3LB. 01-607 2789 x 4020/4000.**

Teaching 'A' Level Sociology: Course for A level teachers who wish to explore new developments in the discipline as they may affect 'A' level teaching. 15 weekly sessions starting 4th Oct 6 — 8 p.m. Contact: **Ms S. Wright, P.N.L., Prince of Wales Road, NW5 3LB. 01-607 2789 X 4020/4000.**

Sociology of Education Conference

Tuesday, 2nd January to Thursday,
4th January 1979 at
Westhill College, Selly Oak, Birmingham

'SCHOOL, PUPILS & DEVIANCE'

In the light of past numbers and for this Conference, wider publicity, there will have to be a *restriction on the total numbers of delegates.* As a result of this, it will be a question of 'first come — first served', so if you wish to *guarantee yourself a place, book as soon as possible.*

Those people giving papers include: —

Michael Apple (University of Wisconsin — Madison, U.S.A.)
David Bricker (Oakland University, Michigan, U.S.A.)
Roger Dale (Open University)
Lynn Davies (Wolverhampton Polytechnic)
John Eggleston (Keele University)

So that expenses can be kept to a minimu, *no acknowledgement* of your booking will be sent out. Unless you hear otherwise, take it that a place has been reserved for you. Further particulars will be forwarded *towards the latter end of the year.*

Tony Green (London University)
David Hargreaves (Manchester University)
Colin Lacey (Sussex University)
Andrew Pollard (Sheffield University)
David Reynolds (Cardiff University)
Rob Walker (University of East Anglia)
Gordon West (Queens University, Ontario)

Len Barton

OTHER NEWS

A Reply to the Gould Report

Council for Academic Freedom and Democracy, 186 Kings Cross Road, London WC1. 25p.

The Campaign for Academic Freedom and Democracy which was described in Julius Gould's *'Attack on Higher Education: Marxist and Radical Penetration'* as *'a Front organisation'* established by subversives *'to cover and protect their own activities'* has now produced a reply entitled *'The attack on Higher Education — Where does it come from?'* The pamphlet contains articles by Steven Lukes, Anthony Arblaster, Steven and Hilary Rose and other academics named as dangerous subversives in the Gould Report. Given the very flimsy nature of the Gould Report and its use of innuendo and smear rather than evidence it is not surprising that the authors of the reply are able to do a very effective demolition job — effective that is for those out of sympathy with a witch-hunt against radical academics. Despite this however it seems likely that the Gould Report itself will continue to be an important resource for those who would like to restrict academic debate to a liberal democratic-consensus. Anthony Arblaster comments in his article: *'an attempt is being made to create a climate in which it becomes ever more difficult and risky to put forward a dissenting or radical viewpoint... we are facing a new and serious threat to freedom and diversity in education — not from 'radicals', but from the witch-hunters of the Right'.* However a perusal of publishers catalogues just now suggests that the witch-hunt hasn't gone very far. Unfortunately the first printing of the pamphlet is now exhausted.

Right Wing Penetration?

The *Foundation for the Study of Plural Societies* is sprinkling university and polytechnic libraries with free copies of £85 worth of a five volume work entitled *'Case Studies on Human Rights and Fundamental Freedoms'* (Published Martinus Nijhoff) which appears to be a South African backed apologia for apartheid wrapped up as value-free social science (Cf Sunday Times 22/3/77). The Commission for Racial Equality is not empowered to act against propaganda supporting racialism overseas, but is anxious that academics, teachers and students should understand the origin and intention of these papers.

Iranian Students

The National Union of Students is disturbed by the number of academic authorities who have been approached by the Iranian Embassy, or by 'research workers' asking to be supplied with information on Iranian students, and has asked academic authorities to refuse to cooperate, although apparently with little success.

The concern arises from disclosures about the activities of SAVAK, the Iranian Secret Police and their surveillance of Iranian students in Europe. This first surfaced in an article in the Sunday Times (12.5.74) and suspicions were strengthened when Iranian students occupying SAVAK's Geneva Headquarters in 1976 claimed to have discovered covertly collected information and evidence of bugging and burglary of Iranian students in Europe. In 1977 a lecturer at Kent, Chris Hale, carried out, what was to him a genuine research survey on a consultancy with the Iranian Embassy which involved circulating 1,000 schools and colleges throughout Britain with a questionnaire to elicit names, ages, sex, previous education and courses followed by Iranian students. This resulted in information on some 3,000 students. In December last Chris Hale dissociated himself from the survey and blew the story to the press. Current N.U.S. concern arises from evidence that large numbers of college staff are being asked by their employing authorities to supply similar information for the Iranian Embassy.

Economist claim genes instil free enterprise

"Bioeconomics — a theory which holds that the efficiency of the free-enterprise system is actually built into human genes — is becoming a subject of keen debate on American university campuses ... It is claimed to be a natural outgrowth of 'sociobiology'. The basic tenet is that all human actions, even those which appear altruistic in nature are competitive, selfish and 'programmed' into human genes.

"Bioeconomics says that government programmes that force individuals to be less competitive and selfish than they are genetically programmed to be, are pre-ordained to fail. And according to bioeconomists, a Socialist society, predicated on selflessness and devotion to a collective ideal, simply will never last."

Ian Ball, Daily Telegraph

All rather surprising given the fact that the majority of human beings have always lived in non-market economies, a fact very adequately documented by the posthumous publication last year of Karl Polanyi's authorative *'Livelihood of Man'* (Academic Press).

Forthcoming Issues of SST

Vol 8 no 2 Socialisation edited by Chris Brown. Copy date Oct 5th 1978.
Vol 8 no 3 Social Studies 11-13 edited by Chas. Townley. Preston Polytechnic, Chorley Campus, Chorley, Lancs. PR7 1ED. Copy date Dec 10th.
Vol 8 no 4 Race edited by Frank Reeves. 9 Oak Street, Wolverhampton. Copy date Feb 15th.

LETTERS

Dear Editor,

It was very nice to have your tribute in the last edition of the Social Science Teacher. May I mention all the help and support received from all the members of the team: Frank Reeves who worked as co-editor of the journal as well as business manager, Chris Brown who was News Editor, Helen Reynolds who was Reviews Editor and later took over the News, Stephen Moore who took over Reviews, Roger Gomm for the Resources Exchange, later taken on by Charles Townley, Hazel Sumner for the circulation, particularly for the Library Scheme. There are many more who wrote articles, edited particular editions, drew cartoons, made suggestions (of various kinds!), or contributed news. Without this team, my co-ordinating task would have been impossible. My thanks to all involved in any way in the production of Social Science Teacher since 1975.

Yours sincerely,
Roland Meighan

Dear Editor,

AEB Standing Advisory Committee for Sociology

As you know the ATSS has an official representative on this committee. We are writing to remind members that we are both also on this committee, although in individual capacities.

It is a familiar complaint from teachers that they are unable to get their ideas, complaints and suggestions over to the board. We would like to make it clear that we would be very pleased to receive such comments from individuals, or from organisations, so that we can pass them on.

Yours sincerely,

Paul Cooper,
15 Meyrick Road,
Havant,
Hants.
Tel: 75925

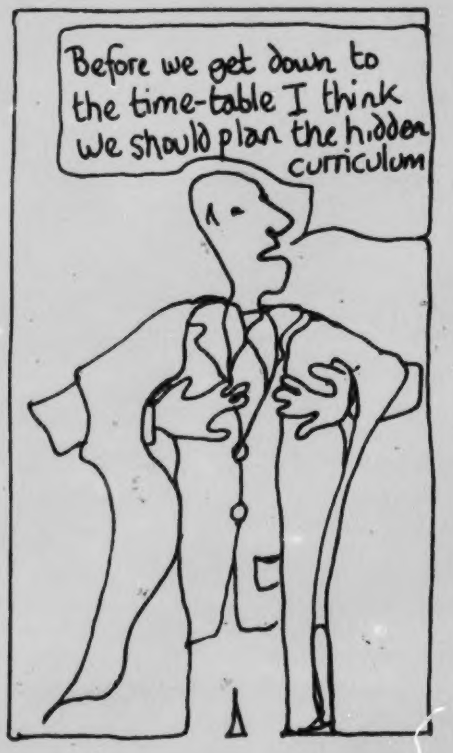
Pat McNeill,
3 Battlefield Road,
St Albans,
Herts.
Tel: 62937

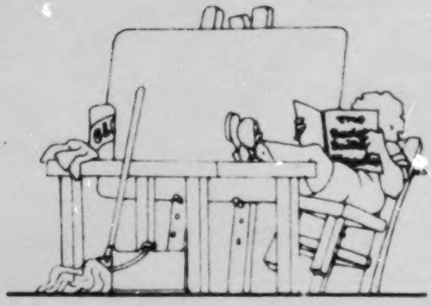
Dear Lynne Ashley,

I apologise that I was not able to attend the meeting on 13 May, as a growing infection flared into a nasty cold over that weekend.

I would have liked to have come, especially to make clear that I shall still take a lively interest in what goes on in the Association, although immediately after my retirement this summer I shall be at Auckland University, Anthropology Department, taking part in a course of anthropology for school teachers, which has been especially asked for by the Education Department of that University. I thought you might like to know that I sent them the recent copy of your journal, *Anthropology in Schools,* and it created great interest. Perhaps I can report back on all this after by return to London early in the New Year 1979?

Yours sincerely,
Lady Rosemary Firth MA
Lecturer in Education, Health and Welfare
Department, University of London
Institute of Education


Before we get down to the time-table I think we should plan the hidden curriculum



ARTICLES

Marxism and Education: An Introductory Overview

By Denis Gleeson,
Lecturer in Education, University of Keele

PREAMBLE

The following represents a collection of ideas about teaching the theme, Marxism and Education. It is both introductory and cautionary. In my doubt and confusion about how to prepare a six week introductory course (one hour per week) in this area, suitable for both 'A' level Sociology Students and Foundation Year Students (at Keele), I decided to set my ideas down in print. After all, we all need props. This rather structured looking 'crutch' is the out-come and it is designed to provide the initial reading and 'stimulus' material for such a course. I make the assumption that existing texts and resources are generally too difficult, at this stage, for the students to read "cold". (though of course this does not necessarily apply to selected aspects of Marx's own work). This collection of 'ideas' is intended for those involved in teaching and learning on such introductory social science courses. It is not, however, intended that this material should be used uncritically in this form, by either teachers or students. Rather, I hope it will serve to stimulate some discussion about ways of introducing themes and topics in sociology teaching which, to the present, have been largely unsupported by conventional publications and texts.

INTRODUCTION

Most introductions to this area commence by saying that Marx wrote very little about education, and in this my introduction is little different. What I want to do at this stage is to identify *three* inter-related features of the course that we will be following. In a general way then I want to: –

1. Locate certain key *ISSUES AND CONCEPTS* important to Marx's total analysis of cultural processes.
2. Explore, through some of the writings of Marxists themselves, the kinds of *questions* they ask about *capitalist society* – in particular the ways in which the *issues and concepts* (above) have informed the way in which they analyse *institutional* processes.
3. Finally, to present a range of *theoretical* propositions from such work, which will offer a comprehensive (if not rather general) picture of what a Marxist analysis of Education and Schooling might look like.

The notes that follow under the three headings are to be seen as 'outline guides' only. In the course of this option further notes, articles, booklets and references should be given to students to expand upon this introduction.

1. Key Issues and Concepts

At the outset it is important to recognise that Marx's work is directed toward an analysis of *social change*. Essentially his writings are *critical* of the unquestioned structural relationships which are seen to exist between private property, the separation of labour, capital and land, wages, profit and rent, division of labour, competition and exchange value. However, without further elaboration such a description of his work can be misleading. It is often suggested, for example, that Marx is a *materialist* – that his emphasis on the material base (production, capital, ownership etc) both blinkers the way in which he understands 'the individual' (a man 'determined') and reduces the action of men (their consciousness, 'choice', hopes, ambitions etc) to the crude puppet-like dictates of the market mechanism. But in his attempts to counter 'Romantic' Philosophy, Marx endeavoured to argue that 'though men *do* make history, they do not necessarily make it in conditions of their own making or choosing'. Indeed, he also attacked materialist philosophers for their attempts to formulate scientific laws founded upon what were largely revelations about the mechanisms by which capitalism works and reproduces itself. Such laws, Marx argues, are in fact materialist in conception, since they uncritically accept the existing nature of society and the social relations which characterise its production. Consequently they prevent a 'scientific' understanding of the human misery which such 'laws' of capitalism generate. (Surplus value – Labour Exploitation – Profit – Capital). It is Marx's view that worker *struggle* within the class relations and contradictions *inherent* in the process of capital accumulation will eventually lead to revolution (transformation of property ownership and its distribution). But, of course, it just doen't happen 'like that'.

It's usually at this point that people ask 'Was he right?' However, since (a) the course is yet young!

and (b) our introduction is still too general, there is a need to examine further *key issues and concepts* before even contemplating such a question.

A central feature of Marx's writings stresses the need to understand the intricate relations between the historical processes which surround the *conditions* of a society's forms of *production*, and the *social relations* which exist therein. In capitalist society he writes "...the worker sinks to the level of a commodity, and to a most miserable commodity; that the misery of the worker increases with the power and volume of his production; that the necessary result of competition is the accumulation of capital in a few hands, and thus a restoration of monopoly in a more terrible form; and finally that the distinction between capitalist and landlord, and between agricultural labourer and industrial worker, must disappear and the whole of society divide into two classes of property *owners* and propertyless *workers*." (From *Economic and Philosophical Manuscripts 1844*).

Central to his analysis of Capitalism is the issue of *ownership* and *control* of the means of production. He writes "the ideas of the ruling class are, in every age, the ruling ideas: ie the class which is the dominant *material* force in society is at the same time its dominant intellectual force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that in consequence the ideas of those who lack the means of mental production are, in general, subject to it." (*Economic and Philosophical Manuscripts* 1844).

According to Marx the moving force of Political Economy is *"avarice"*, and "the war between the avaricious, competition". The analysis of Capitalism starts with *the fact* of private property – (those who own and those who do not). The existence of private property presupposes the separation of labour, capital and land, wages, profit and rent, exchange value. *Capital* accumulates through *exchange* – ie the profit that can be made on the worker's labour (ie surplus value). The chain of exploitation, argues Marx, ensures that it is impossible for the worker to be paid 'a fair day's money' since the process of capital accumulation is based on *surplus value*. He writes *"Thus we have now to grasp the real connection between this whole system of alienation – private property, acquisitiveness, the separation of labour, capital and land, exchange and competition, value and the devaluation of man, monopoly and competition – and the system of money."* (*Economic and Philosophical Manuscripts* 1844).

In the process, Marx maintains, *"the worker becomes poorer the more wealth he produces and the more his production increases in power and extent"*. The more dependent the worker becomes on the wage labour system and the chain of exploitation *"...the devaluation of the human world increases in direct relation with the increase in value of the world of things"*. Not only does the division of labour become increasingly more fragmented and (one dimensionally) specialised, but the *production process* and the *product* take on an externality and power which is independent of the producer. As a consequence writes Marx *"...the worker is related to the product of his labour as to an alien object"*. Indeed, not only do the relations which surround production take on a narrow form of incremental value, but equally the worker becomes objectified like the commodities he is producing. Marx writes *"The alienation of the worker in his product means not only that his labour becomes an object, assumes an external existence, but that it exists independently, outside himself, and alien to him, and that it stands opposed to him as an autonomous power."*

For Marx, the process of *alienation* cannot be perceived as distinct from capitalist processes. *Alienation* is made manifest by the total chain of exploitation, but it is here, at the human level, that action, struggle and revolution will occur, says Marx. The *contradictions* made manifest at one level by *profit* and at the other by *poverty and degradation*, will eventually result in cataclysmic war between the class interests of those who own, and those who do not. Men act on such contradictions through *struggle*, writes Marx.

While this account has certainly oversimplified a number of other concepts and issues, space, at this stage, does not allow further elaboration. Certainly, in the major capitalist societies the cataclysmic clash to which Marx refers has not occured in a total sense. Does this then mean that Marx was 'wrong'? Or, as some *neo* Marxists would argue, does it suggest that Capitalism has managed to extend its life through innovations and changes which have "managed" to quieten the major **contradictions.** What, for example, have been the ideological implications and effects of expanding Welfare, Education, Legal, Media, and Governmental agencies, and so forth? To what extent is it true to say that "Reformism" has 'covered over' the ever present "crises" of Capitalism? (But do such factors completely gloss the nature of surplus value, profit, land, labour and capital – issues to which Marx's work is specifically related?)

2. Education Questions

It follows from the previous analysis that institutional phenomena such as the 'law', the 'media', 'education', 'welfare', political parties, 'religion', the family and so forth – all those interrelated forms which constitute that amorphous concept *'the State'* – cannot be understood by themselves. In other words, a Marxist would argue that such phenomena must be seen within a total picture, rather than in a vacuum. In Marx's *"Preface to a Contribution to the Critique of Political Economy"* 1859 he writes. *"In the social production which men carry on they enter into definite relations that are indispensable and independent of their will; these relations of production correspond to a definite stage of development of their material* *powers of production. The totality of these relations of production constitutes the economic structure of society — the real foundation, on which legal and political superstructures arise and to which definite forms of consciousness correspond. The mode of production of material life determines the general character of the social, political and spiritual processes of life. It is not the consciousness of men that determines their being, but on the contrary, their social being determines their consciousness."*

Though it is easy to misread this account as a deterministic or materialist conception of history, it is probably more accurate to see it as a critical response to Philosophical Idealism (eg Hegel). As Engels (in his letter to Bloch, 1890) has attempted to make clear. The economic is a determinate force only *"in the last instance"*.

Base and Superstructure

The Economic Base then (ie the economic conditions of production) determines the Superstructure (ie the social relations which surround production eg 'education', 'the law', 'the media', 'welfare' and so forth) 'only in the last instance.' Indeed Marx, and subsequent writers such as Althusser, Bourdieu, Williams and others, argue that, although the Economic Base determines the Superstructure 'in the last instance', the Superstructure possesses a relative autonomy from the Base and, in certain circumstances, reacts upon the Base. It is perhaps for such reasons that State agencies such as Education, Welfare, Law and so forth have come to possess the 'appearance' of institutional 'independence.' However, as Raymond Williams has argues there is a need to understand the reciprocal relations which exist between Base and Superstructure in order to critically comprehend the nature of 'culture', 'art', 'politics' and 'social change'. What kinds of issues and questions then are Marxists concerned with in their understanding of such reciprocal relations?

1. What are the historical conditions and social relations which characterise the connection between Education, Economy and Society?
2. Since Knowledge and Human Interest are related, a Marxian Perspective might commence questioning the assumption that education is intrinsically 'a good thing'; that it is necessarily progressive and emancipatory. Whose interests does Education serve? What are the 'functions' of Education? (Social Control Factor) One might ask similar questions about Welfare, Social Policy, The Media, Law and so forth.
3. If Base and Superstructure are inter-related (ie acting upon one another) what are the structural 'messages' that are transmitted through formal schooling. How far do these 'messages' (a) influence and shape the consciousness of teachers and pupils in the context of school practice and (b) Reinforce and Legitimate the dominant modes of production and the social relations surrounding them. (see, for example, Bowles and Gintis 'correspondence theory' of the relations between Schooling and Capitalism. *(Bowles and Gintis* 1976, *see also Willis* 1977).
4. What is the purpose and function of selection within the school process. How and why does it occur? What are its effects? What is the relationship between IQ, selection, training, qualifications and the occupational structure? How does selection influence pedagogical relations? In what way does curriculum and school organisation prepare pupils for particular occupational roles? and so forth. *(Karier* 1973).
5. If schools reflect the (divisive) conditions of society, to what extent do they 'function' to reproduce rather than transcend social inequalities?
6. Do schools transmit knowledge that may be received by all (and used to useful and critical purpose) or do they transmit knowledge which may only be received by those who already possess cultural capital. ie does education function to favour the privileged? (Bourdieu 1971 + 1977).

3. Theoretical Propositions; two views of the educational system

For discussion. The following proposition may be seen to represent conflicting views of education.

Either

1. The educational system offers an equal opportunity to all
2. It performs three important functions for society: —
   a) It helps to maintain order by teaching pupils to be committed to certain shared values.
   b) It provides pupils with skills for their future adult roles.
   c) It allocates these human resources within the occupational structure of society through the examination system.
3. The educational system provides the means of improving one's life chances and class position.
4. The educational system helps to abolish class and ethnic differences.

Or

1. The idea of the educational system as a neutral institution is an illusion put about by those in power in order to protect their interests.
2. It does not offer equal opportunities to all, but functions to favour the privileged at the expense of the under-privileged.
3. Only those who already possess certain predispositions can succeed. The failure of the mass of pupils is explained away in terms of their "lack of intelligence" or "lack of parental interest."
4. The educational system functions to reproduce the existing relations of production, so therefore cannot be a way of improving ones life chances.
5. The school instills in pupils a respect for the status quo so that they accept their position within it, no matter how low. It does this through the streaming and examination processes.
6. Schooling teaches pupils to accept the existing distribution of power and wealth as natural.

(a) *"Reformism"* – the efficacy of achieving reform and hence social change through schooling has recently been attacked, not least of all, on the grounds that such attempts ignore the political and ideological relations between Capitalism and Schooling. Althusser (1971), for example, questions the view that schools can ever be seen as agents of criticism or liberation since, he argues, schooling represents a powerful ideological state apparatus which 'functions' to safeguard Capitalism by reproducing pupils with specific skills and appropriate thought processes, largely concerned with a respect for the existing social relations of production. (see Habermas in *Connerton 1976* on the role of Ideology and Science, for example, in the process of legitimisation on late Capitalism). More recently, similar analyses have been re-instated by others, notably *Bourdieu* (1973), *Bandelot and Establet* (1977), *Braverman* (1974), *Karier* (1973), *Spring* (1973) and *Bowles and Gintis* (1976). Broadly speaking, such theorists have sought to understand the educational system in the light of the social relationships of economic life, and have posited a view of schooling as an integral element in the reproduction of the prevailing class structure of society. A significant feature of such a critique is that it highlights the contradiction of introducing reforms into existing structural processes, designed to perpetuate class divisions and to extend institutional forms of control. Indeed reformism (eg Labour Party Expansionist Policy in the 60s – Positive Discrimination, EPA, etc) has been attacked for sustaining such divisiveness both on the grounds that social policy identifies 'social problems' as 'pathological', as well as on the grounds that the processes of amelioration which follow obscure the underlying political, economic and class factors. An important aspect of such critique is that it calls into question the hitherto accepted assumption that education is a 'good' thing, and that its extension necessarily leads to greater social mobility and improved life chances. Furthermore, while such analyses seek to locate schools within wider structural contexts, they offer an alternative to the prevailing normative conceptions of schooling (which are seen to separate the aims of bourgeois education from the interests of the working class – see *Gramsci*), by laying emphasis on the active processes which inter-relate institutional processes. In so doing, such critiques have also attacked traditionalist forms of philosophy, sociology, history and psychology whose domain assumptions, ignore issues of power, ideology and control in society, and generally bypass critical questions associated with the effects of schooling processes.

(b) *"Education as Reproduction and Control"*. Broadly speaking from such a perspective, the educational system is seen to have two main objectives: the reproduction of labour power, and the reproduction of the social relationships which facilitate the translation of labour power into profits. Thus the educational system functions to legitimate rather than transcend economic inequality and the hierarchical division of labour. We may say therefore, that such an analysis not only highlights the process of schooling as a powerful mechanism of social control but also points to the contradictory nature of the concept of reform within existing instiutions and forms of practice. In other words, curricular, social and political reforms (within the existing form of Liberal Parliamentary Democracy), which profess to seek greater social justice by rearranging existing conditions within educational institutions, are seen to be profoundly contradictory since those very institutions act to extend the devisive social relations of capitalist production. Similar scepticism has been expressed concerning the "child centred" movement which emphasises such concepts as participation, active enquiry, teacher neutrality and so forth – but to what end? It has been suggested that such conceptions of teaching and learning ultimately mask the reality of schooling and, in particular, of its "hidden control" *(Sharp and Green 1975, Dale 1977)*. At a 'politico-structural' level the liberal democratic progressive movement (eg Labour Party Politics and Unionism – see Dan Finn, Neil Grant, Richard Johnson's *"Social Democracy, Education and Crisis"* – a critique of Labour Party Politics and Education – *'Cultural Studies 10, 1977)* has been criticised for giving its support to the status quo by alienating working class children from what is seen to be authentic knowledge. In other words, until working class pupils gain control over what is accepted as school knowledge, they are likely to remain powerless in the wider social world. What may be abstracted from such an analysis which is of relevance here, is that efforts to improve or reform processes of teaching and learning will not of themselves render schooling a more 'critical' process. Indeed, if schooling is to become instrumental in social change, we must look beyond the re-arrangement of school knowledge and the liberalising of pedagogical relations.

Criticisms – A few Cautionary Notes

1. Whilst the recent growth of interest in Marxian perspectives has contributed significantly to our comprehension of the relationship between schooling and capitalism, it has perhaps failed to advance our understanding of the social space in which radical teachers and students may struggle for alternative conceptions of school practice. Teachers would seem inevitably to be defined as 'State Functionaries'.

2. It has now become fashionalbe to describe schools as 'State Apparatuses', 'Cultural Reproducers', 'Ideological Agencies', servants of 'Monopoly Capital', 'Reflectors' and so on (see Bowles and Gintis's crude 'correspondence theory' for example – or Althusser's theoretical 'correctness'). However, the use of such global terms, accurate or not, may well serve to obscure explanations of the ways in which schools, together with other agencies of cultural action, may act as important sources of critique and (perhaps) social

change. (See Gramsci's work for example). Some Marxists would seem to imagine that education is *completely* 'over-determined'.

3. Though recent Marxist informed discussion in the sociology of education has enhanced our understanding of the system 'as it is', it has largely ignored those circumstances of intervention and decision making where practitioners may, through struggle, act to change that system. Opportunities may be limited, but they do exist. *(One has to start somewhere.)*

Further reading:

Althusser, L. 1971 'Ideology and Ideological State Apparatuses' in 'Lenin, Philosophy and other Essays' (New Left Books)

Bandelot and Establet 1977 in **Gleeson** op. cit.

Bourdieu, P. 1971 in **Young** 1971 op. cit.

Bourdieu, P. 1973 'Cultural Reproduction and Social Reproduction' in **Brown, R.** (Ed) 'Knowledge, Education and Cultural Change' (Tavistock)

Bowles, S. and Gintis, H. 1976 'Schooling in Capitalist America' (R.K.P.)

Braverman, H. 1974 'Labour and Monopology Capitalism' (Monthly Review Press)

Connerton, P. (ed) 1976 'Critical Sociology' (Penguin)

Dale, R. (Ed) 1976 'Schooling and Capitalism' (R.K.P.)

Gleeson, D. (Ed) 1977 'Identity and Structure: Issues in the Sociology of Education' (Nafferton Books)

Gramsci, A. 1971 'Prison Notebooks' (Lawrence and Wishart)

Hoare, Q. 1967 'Education Programmes and Men' (New Left Review 32. 1967)

Hindess, B. & Hirst, P.Q. 1976 'Mode of Production and Social Formation' (MacMillan)

Kamin, L. 1973 in **Karier** op. cit.

Karier, K. et allie (Eds) 1973 'Roots of Crisis' (Rand McNally)

Sharp, R. & Green, A. 1975 'Education as Social Control' (R.K.P.)

Spring 1973 in **Karier** 1973 op. cit.

Willis, P. 1977 'Learning to Labour: How Working Class Kids Get Working Class Jobs' (Saxon House)

Young, M.F.D. (Ed) 1971 'Knowledge and Control' (R.K.P.)

Young, M.F.D. & Whitty, G. 1976 'Society, State and Schooling' (Falmer Press)

The H.G.S.S. Project: a phoenix in the middle years a renewed challenge to social science teachers

By Ray Derricott,
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Schools Council Project, History, Geography and Social Science 8-13 had an initial life span of four years from 1971 to 1975. beginning its life in the pre-oil crisis, pre-inflation days, the Schools Council grant provided sufficient funds to support a team of six and a secretarial staff. The essential task of the project was to re-appraise the teaching of history and geography and explore the potentialities of the social sciences in the education of eight to thirteen year olds. The project's brief provided some guidelines:

"Note should be taken of two possible dangers – that of a centrifugal tripartite division into three subject areas and that of a mixture lacking in rigour and conviction ... particular attention should be paid to the question of progression in learning and especially to the relation between development in children and the specific logical structures of history, geography and social science ... It should be emphasised that there is no justification for assuming that a new, cumbersome, tripartite 'subject' should necessarily be established within which historical, geographical and social science contents and techniques will always be equal, or that these three disciplines necessarily form a self-contained area of the curriculum."

The team appointed to meet this daunting challenge reflected the need to retain the integrity of the disciplines by including well qualified subject specialists whose considerable professional experience made them well equipped to meet the needs of schools and to support teachers in their work.

The ideas of the H.G.S.S. Project are well documented elsewhere (Blyth et allia 1976, Derricott 1977) but the following is a summary of them:

In the project's area of the curriculum there is a multiplicity of labels used to describe what schools do. Some of the most frequently used labels are *social studies, social education, integrated studies, humanities, integrated humanities, environmental studies, local studies, project/topic work.* Perhaps the best all-embracing description of these labels is the one used in Scotland that is, *the social subjects.*

In the middle years of schooling there is a tendency for this work to be:
random,
repetitive,
risk free.

The work can be described as *random* and *repetitive* because criteria for the selection and ordering of content are rarely established. Themes or topics are often, unknowingly to the teachers, (but not to the children) repeated in successive years as children move from class to class through the age groups. Records are rarely kept because the social subjects represent a low priority area of the curriculum. Perhaps of more interest to teachers of social science is our view that much of the work in the social subjects in the middle years is what we have come to term as *risk free*. By this we mean that most of the topics thought to be appropriate for middle years children are safe and non-controversial and often avoid conflicting values and viewpoints. For example, in undertaking a theme on Transport, children are likely to be directed to reference material which gives an anadine account of attractive aspects of new technology and emphasises the social comforts that accompany these developments but which ignores the potential conflict of values and imposed changes in the quality of the environment that also occur. Similarly, those teachers who believe firmly in the value of encouraging learning through direct experiences often ignore children's social experiences and their developing perceptions of the social arrangements that provide the setting in which they live both in and out of school. We consider that the child's social context and his social interactions are the essential 'content' for teachers of the social subjects and if teachers have the development of social understanding as one of their aims, this 'content' cannot be ignored or taken for granted (Derricott & Blyth 1978). Every school day children encounter authority and control in some form. But rarely in class, as part of a lesson, do they consider 'Who makes rules?', 'How do we distinguish between acceptable and unacceptable behaviour?' and 'How have these things come about?' If there is not a place for such questions in the official curriculum they become the stuff of what has been called, the para-curriculum (Hargreaves 1978).

The H.G.S.S. Project began the task of providing support for teachers of the social subjects by making two basic assumptions. In 1978 these may appear to be obvious and commonplace but this was not the case in 1971 when our work began. Firstly, we assumed that it was undesirable, if not impossible, to lay down a national blueprint of content for teaching the social subjects. Each situation is unique and any curriculum planning has to take into consideration the four important variables – children, teachers, schools and environment. Secondly, we view the project's disciplines – history, geography and the social sciences – as resources available to be used either separately or in combination. We worked with many groups of teachers who described their work as 'integrated'. Our approach was always to encourage teachers to examine carefully how they used the word 'integrated', to consider what was being integrated and to think through their plan in terms of concepts and skills.

Beginning with these assumptions and learning from the experience of working with teachers, we concluded that the best support that the project could offer to teachers was the provision of a framework within which any curriculum planning for the social subjects might start. As part of our original brief was also to provide materials for teachers and pupils, we have published a number of units which exemplify our suggested approach. We also appreciate that the suggested framework for planning would be taken by many as laying down firm guidelines outside of which they would not stray, but for others it would provide a challenge for them to do very much better. (cf for example Oxford County Council, 1977). The following table shows the framework of general objectives and key concepts suggested by the project as a basis for curriculum planning.

Our work with teachers has indicated that most support was needed in providing experiences related to Intellectual Skills 4, 5 and 6 and accompanying Personal Quality 2 and to Social Skill 5 and closely associated Personal Quality 3. The project's emphasis then has been on the teaching of critical thinking and the development of empathy.

In recent years there has been an increasing acceptance of the use of objectives in curriculum planning. There has been a great deal more reluctance about the value of key concepts. Although we could cite numerous case studies in which key concepts were effectively employed, our most difficult task at most conferences and workshops has been in communicating our ideas about them. Key concept at such a high level of abstraction can have little meaning to most children in the middle years; but the key concepts are meant initially, to provide guidance for teachers in the selection and organisation of content. The challenge to teachers in their planning is to give these highly abstract concepts some meaning for children in the specific context in which they are being used. The children, in their turn, by being involved in experience in which, for example, the use of power by one person or one group is a recurring factor, will begin to move towards developing and using that concept. They will certainly not have gone far along that road by the age of thirteen but the journey will have begun.

By 1975, at the end of four years' work, the H.G.S.S. project team had become convinced of the usefulness of approaching planning for teaching the social subjects through the use of objectives and key concepts. The ideas had been diffused with many local variants through teachers' groups in about 20 local education authorities. There is not a high level of prescription in the message of H.G.S.S.; general guidance leaves much that is

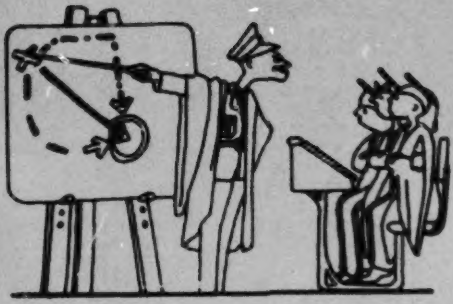
Skills			Personal Qualities
Intellectual	Social	Physical	Interests, Attitudes, Values
1 The ability to find information from a variety of sources, in a variety of ways. 2 The ability to communicate findings through an appropriate medium. 3 The ability to interpret pictures, charts, graphs, maps, etc. 4 The ability to evaluate information. 5 The ability to organise information through concepts and generalisations.	1 The ability to participate within small groups. 2 An awareness of significant groups within the community and the wider society. 3 A developing understanding of how individuals relate to such groups. 4 A willingness to consider participating constructively in the activities associated with these groups. 5 The ability to exercise empathy (i.e. the capacity to imagine accurately what it might be like to be someone else).	1 The ability to manipulate equipment. 2 The ability to manipulate equipment to find and communicate information. 3 The ability to explore the expressive powers of the human body to communicate ideas and feelings. 4 The ability to plan and execute expressive activities to communicate ideas and feelings.	1 The fostering of curiosity through the encouragement of questions. 2 The fostering of a wariness of overcommitment to one framework of explanation and the possible distortion of facts and the omission of evidence. 3 The fostering of a willingness to explore personal attitudes and values to relate these to other people's. 4 The encouraging of an openness to the possibility of change in attitudes and values. 5 The encouragement of worthwhile and developing interests in human affairs.

TABLE 1.

inexplicit. The project poses a number of general questions and the crucial decisions are left to the teachers involved in the planning. Progress is slow, there are few instant solutions and the motivation of participating teachers is often taxed to the limit. Are working groups able to sustain their interest to the point where longer term benefits begin to show themselves? In order to try to sustain local initiatives, the project team attempted to co-ordinate the support available in a Local Education Authority by encouraging the co-operation of advisory services, teachers' centres and colleges of education in the hope that such a local support system would become self-operating when the central team ceased to exist. When this happened in 1975 we could claim only limited success for our diffusion programme. There are a number of reasons why this was so.

Firstly, the H.G.S.S. project has a multiplicity of reference groups. Here I am taking reference group to mean that part of the education community to which the project would look for support for its ideas and would at the same time expect to be important potential users of these ideas. A middle years project has, by definition, a number of reference groups whose interests and traditions may not be the same and may even conflict. H.G.S.S. was trying to influence junior, middle and secondary school teachers. There was more expressed interest in the project from areas where teachers were coping with the imposed innovation of a middle school system and from areas where the often subtle pressures from advisers, or just educational fashion, seemed to be calling for changes in approaches to teaching 11 to 13 year olds in secondary schools. Innovators, perhaps almost naturally, tend to concentrate their efforts and even change their message to meet the needs of those who appear to show more interest in the innovation. In this way, one of our largest reference groups, the junior schools, were almost certainly neglected.

The H.G.S.S. project has also to relate to reference groups of history, geography and social science teachers. In the middle years there is a recognised and traditional place for historical and geographical content in the curriculum. History and geography teachers have their own networks of contacts, conferences and subject associations active H.M.I.S. and a small, but enthusiastic, band of local advisers to legitimate their activities and to



BRIEFINGS

Association for the teaching of Social Science

No 14 **Index of BBC Schools Broadcasts 1978-79 for Social Science Teachers**
Compiled by Steven Weeks

No 15 **Index of ITV Television Broadcasts 1978-79 for Social Science Teachers**
Compiled by Mark Walton

Introduction

The material produced by the B.B.C. and I.T.V. listing broadcasts for schools requires quite a lot of work by the Social Sciences teacher or Lecturer to identify likely programmes on the *particular* topics on his or her syllabus. It is hoped that this index will provide a few short cuts. Your Briefings editor would like to know if it proves to be useful, since the exercise could be repeated next year if demand warrants it.

The compilers have made every effort to classify accurately, but do be charitable about any omissions or errors — this is a first attempt!

It has been assumed that you have the B.B.C. and I.T.V. literature to hand to look up full details of the programmes signalled by each index.

KEY:
Radio = B.B.C. Radio Broadcasts to Schools
B.B.C. = B.B.C.1 T.V.
B.B.C.2 = B.B.C.2 T.V.
N.S. = Not Scotland
N.W. = Not Wales

1. **ADVERTISING**
   Nil.
2. **ANTHROPOLOGY**
   (a) *Out of the Past* BBC Spring wk. 5, 7, 9. Fri. 11.05-11.25 (N.W.) Rpt. wk. 6, 8, 10. Tues. 9.38-9.58 (N.W.) Age 9-12 'Living in the iron age: programmes about agriculture, craft, daily life: made from material filmed in reconstructed Iron age village for BBC2 documentary 'Living in the Past'.
   (b) *Man* Radio Autumn, Spring. Thurs. 11.20-11.40 (N.S.) Age 10-12. Autumn 1. In the beginning RADIOVISION. 2. Survival of the fittest. 3. Fossil trail. 4. The age of the dinosaurs. 5. Mammals. 6. The coming of man RADIOVISION. 7. In the shadow of man. 8. The search for early man. 9. The hunter. 10. The painted caves. Spring. 1. The dawn of civilisation RADIOVISION. 2. The farmer, 3. The priest. 4. The scribe. 5. The king. 6. Living together. 7,8. The Pygmies. 9,10. The Marsh Arabs of Iraq. Filmstrips & free radiovision notes (£4.00 exc. VAT) See (99).
3. **ART**
   General Studies BBC Spring wk.5. Mon.11.45-12.10 Rpt. Fri. 2.35-3.00. Age 16-18 (for more able sixth form students) '5. Art and war; examines the relationships between art and war (particularly in the field of painting) with special reference to the two world wars'.
   Days that made history Radio Summer wk. 3 Tues. 2.20-2.40 Age 13-16 '3. Call that Art? (modern art and society) RADIOVISION.' Filmstrips and free notes for radiovision (£4.00 exc. VAT.).
4. **ATTITUDES**
   Scene BBC Autumn, Spring, Summer, Thurs. 11.00-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'For pupils of all abilities, but particularly useful for those reluctant to stay at school'. Sets out to deal with controversial issues, & stimulate thought, discussion, & classwork of various kinds of contemporary issues. Suitable for use as part of a syllabus for C.S.E. Mode 3. Teachers notes available, 37p per term.
   BOOKS, PLAYS, POEMS Radio Spring wk. 1-3 Wed. 2.20-2.45 Age 14-17 'Plays. 1-3 An original trilogy by Denys Hawthorne. The author develops upon attitudes and prejudices which obtain inside a particular family and how they are passed on from generation to generation'. See (7) (11) (21) (27) (39) (43) (47) (58) (63) (78) (82) (96) (98) (100) (112) (115).

5. AUTHORITY

See (46) (76).

6. BELIEFS

General Studies BBC Autumn wk. 8,9. Mon. 11.45-12.10. Rpt. Fri. 2.35-3.00 Age 16-18 (for more able sixth form students) '8. The earth revolves around the sun: Galileo proved that the earth was not the centre of the universe. The church saw this as a direct challenge and forced Galileo to retract. 9. The theories of evolution by natural selection: Darwin's ideas were attacked by many churchmen but scientists were now a respected and protected part of society'. See (89).

7. BROADCASTING

Scene BBC Spring wk.2. Thurs. 11-11.20. Rpt. Fri. 2.02-2.22 Age 14-16 'The story of the news' (Rpt.) See (4) for general information.

Inquiry Radio Autumn wk.4,5. (N.S., N.W.) Wed. 11-11.20 Age 14-16 4. 'On the air'. 5. 'In the news'. See (73) for general information.

Prospect Radio Autumn wk. 6-10 Fri. 11.40-12.00 (N.W.) Age 16-18 'The medium of radio. Five programmes about the art and craft of radio, with some comment on the art of listening. Comment from writers, producers and news staff, plus a contribution from engineers'.

Behind the scenes BBC2 Spring wk. 5-8 Tues. 3.00-3.25 F.E. 'traces the way in which a television series 'The Secret Army' was devised and produced. See (40) for general information. See (115)

8. BUSINESS

Inquiry Radio Autumn wk.7-10 (N.S., N.W.) Wed. 11-11.20 Age 14-16 'It's a business. Different businesses of interest to teenagers' See (18), (30), (78), (100). See (73) for general information.

Inquiry Radio Summer wk.2, 3. (N.W.) Wed. 11-11.20 Age 14-16 '2. Who's your boss. The structure of different types of company seen from the point of view of the young employee. 3. Workers' Cooperative. A documentary about workers running their own business.'

The business world BBC Autumn Fri. 12.00-12.25 F.E. Repeat BBC2 Spring (starting 9/1/79) Tues. 2.30-2.55 'Ten programmes aimed primarily at students taking BEC and SCOTBEC courses. Also appropriate for sixth form students of business studies or economics. Deals with workings of business world as seen through the eyes of managers, workers & consumers; financial & quantitative constraints involved in running an industrial or administrative organisation; the economic, legal, social & political environment of businesses'. Information sheet and study notes from Educational Broadcasting Information (30/RM). BBC, London, W1A 1AA (enclose large SAE). See (18& (30) (78) (100)

9. CAREERS See 8

A Job worth doing? BBC Autumn, Spring. Tues. 12.05-12.30 Rpt. Fri. 11.30-11.55 Age 15-17. 'Designed for students who will shortly be leaving schools & colleges with some O-levels or their equivalent. Concentrates on jobs which do not require immediate full-time training and which are nationally available. In addition, there are a number of programmes on more general topics associated with the world of work'. Autumn 1. Getting the right job. 2. Health service technician (Rpt.) 3. Anyone can apply. 4. Agricultural services (Rpt.) 5. The company (Rpt.) 6. Laboratory work. 7. The construction industry. 8. Electronic engineering (Rpt.). 9. Going to college. 10. Hotel management (Rpt.). Spring 1. How to get help (Rpt.). 2. Customs & Excise (Rpt.). 3. Local reporter. 4. Dispensing (Rpt.). 5. Supermarket Manager (Rpt.). 6. Heavy industry. 7. Retail and distribution (Rpt.). 8. Technicians in uniform. 9. Business studies (Rpt.). 10. Taking responsibility. Booklet available, 50p each term.

People at work Radio Spring Fri. 9.20-9.40 Age 13-14 'This series is designed to help third year pupils exercise choice in subject options. The first five programmes offer portraits of people whose jobs give them a particular satisfaction because of what they do and the kind of people they are. The second group of programmes takes a regional approach in order to help foster understanding about the character of different sections of the country. 1. I want to work on my own. 2. I want to make things. 3. I want to know about things. 4. I want excitement. 5. I want to be fmous. 6. The High Street. 7. The local newspaper. 8. The factory. 9. Country life. 10. Mining.'

The world of work Radio Autumn, Spring. Tues. 9.55-10.15 (N.S.) Age 14-18 Autumn 1. The year ahead. 2. Examples of tapes about work. 3. Work-experience at school. 4-6. Short descriptions by manual workers of jobs, etc. 7-10. Industry. Spring 1. Topical programme. 2. Catering & hotel work. 3. Engineering. 4. Retail & Shopwork. 5-9 Starting work. 10. Tapes, ideas & views from listeners.

Going to work BBC Autumn, Spring, Summer. Mon. 2.40-3.00 Rpt. Tues. 11.17-11.37 Age 14-16 'For less academic secondary pupils. Programmes on jobs and those on more general topics are shown in alternate weeks throughout the year.'

10. CENSORSHIP

Nil

11. CHILDREN

Scene BBC Autumn, wk.2 Thurs. 11-11.20 Rpt. Fri. 2.02-2.22. Age 14-16 'And they All Lived Happily Together (Rpt.) — a film about adoption. See (4) for general information. See (99) Learning about life, Summer wk.1, 3, 5, 6.

12. **CHILDREN**
See (42), (76).

13. **CLASS**
Scene BBC Spring wk.7, Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'A first class friend. (Rpt.). A play about two boys whose different social backgrounds prevent them from becoming friends'. See (4) for general information.

The living city BBC2 Autumn wk'11' Tues. 3.30-3.55 F.E. Stratification — perceptions of class — social mobility — class as defined by language/income/education — consumer life styles. See (14) for general information.

14. **COMMUNICATION**
Our Changing World Radio Spring wk. 7, 8, 9, 10. Thurs. 11.40-12.00 Age 13-16 'Transport: 7. European Motorways 8. TRhine — Main — Danube Canal — RADIOVISION. 9. Trans-European Express. 10. Geographical News of Europe'. Suitable for CSE & O level courses. Filmstrips plus free radiovision notes (£4.00 exc. VAT).

15. **COMMUNISM**
Religion and life Radio Autumn Tues. 11.40-12.00 (Not N.I.:) Age 16-18 'Exposition and debate. Explorations into the life and thought of men whose ideas have moved the world. Wk.4. Karl Marx. Wk.5. Lenin. Wk.6. Mao Tse Tung'. See (91).

16. **COMMUNITY**
The Living City BBC2 Autumn wk.4. Tues. 2.00-2.25 F.E. People and communities: families and neighbourhoods in the inner city — zoning — a sense of community — families in the suburbs. See (114) for general information. See (110).

17. **CONSERVATION**
See (69).

18. **CONSUMERS**
Inquiry Radio Autumn wk.10 (N.S., N.W.) Wed. 11-11.20 Age 14-16 'But I bought them here!' See (73) for general information.

That's the way the money goes BBC2 Spring (8 Jan-12 Mar) Mon. 3.00-3.25 F.E. 'Designed to inform people about their rights and responsibilities as consumers of goods & services & should be of value to senior pupils in schools. Offers an in-depth approach to rights and obligations of people on both sides of the counter'. See (13).

19. **CONTROL**
See (42), (46), (76), (53).

20. **COUNTRY LIFE**
Art and experience Radio Summer wk.1. Tues. 9.45-10.15 Age 16-18 '1. Our sea-walled garden RADIOVISION (Rpt.). The sounds and sights of the English countryside, customs and conditions, games and recreation in the rural England of Shakespeare's time'. Filmstrips plus free radiovision notes (£4.00 exc. VAT).

Geography: Japan: The Crowded Islands BBC Summer wk.6. Thurs. 11.40-12.00 Age 13-16 '6. The Countryside Commission'.

21. **CRIME**
Scene BBC Autumn wk.7, wk.8. Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'A new play in two parts concerning a boy involved in theft'. See (4) for general information.

22. **CULTURE**
Books, plays, poems Radio Spring wk.4-6 Wed. 2.20-2.45 Age 14-17 '4-6. The Royal Hunt of the Sun by Peter Shaffer'.

Speak Radio Spring wk.3. Mon. 2.30-2.40 Age 14-16 '3. Bullring — about bullfighting in Spain'. See (39), (57), (107).

23. **CUSTOMS**
Art and experience Radio Summer wk.1, 2. Tues. 9.45-10.15 Age 16-18. 'Shakespeare's England. 1. Our sea-walled garden RADIOVISION (Rpt). The sounds and sights of the English countryside, customs and conditions, games and recreation in the rural England of Shakespeare's time. 2. The high shore of this world RADIOVISION (Rpt.). The manners, protocol and politics of Queen Elizabeth's court'. Filmstrips plus free radiovision notes (£4 excl. VAT). See (89).

24. **DEATH**
Religious Education 2 Radio Spring wk.4, 6, 8. Fri. 2.20-2.40 Age 14-16 'Birth, Marriage, Death — teachings and insights from some of the major religions'.

25. **DELINQUENCY**
Inquiry Radio Spring wk.1-4 (N.S., N.W.) Wed. 11-11.20 Age 14-16 'Dave 1-4 Four plays about a delinquent teenager' See (73) for general information.

The Living City BBC2 Spring wk.2. Tues. 3.30-3.55 F.E. Delinquency, deviancy and youth culture — intergeneration differences and attitudes — delinquency. For general information see (114).

Signs of trouble BBC2 Spring wks. 5-8 Tues. 3.30-3.55 F.E. 'A SELECTION OF FIVE PRO—GRAMMES FROM THE ORIGINAL SERIES OF TEN WHICH EXAMINE ASPECTS OF DELIN—QUENCY IN Britain today, and cover a wide range of topics, from the causes of delinquency to some of the possible cures'.

26. **DEVIANCE**
See (25).

27. **DISABILITY**
Scene BBC Autumn wk.6. Thurs. 11-11.20 Rpt Fri. 2.02-2.22 Age 14-16 'Laura, A documentary about a blind girl'. See (4) for general inforMATION: See (99).

Learning about life Radio Summer wk.6. Thurs. 2.40-3.00 (N.S., N.W.) Age 14-16 'Handicapped children'.

28. **DISASTER**
Days that made history Radio Summer wk.7. Tues. 2.20-2.40 Age 13-16 'The Torrey Canyon'.

29. **DISSENT**
Inquiry Radio Spring wk.10 (N.S., N.W.) Wed. 11-11.20 Age 14-16 'Dissident'. See (73) for general information.

30. DRUGS
Inquiry Radio 'autumn wk.9 (N.S., N.W.) Wed. 11-11.20 Age 14-16 'The drug business' See (73), (8) for general information.

31. ECONOMY
Inquiry Radio Summer wk.4 (N.W.) Wed. 11-11.20 Age 14-16. '4. State of the nation. An up-to-date programme about the economy and how affects the ordinary person'. See (73) for general information.
Peter Donaldson's Economics BBC Spring term Fri. 12.00-12.25 F.E. selected from 'Peter Donaldson's illustrated Economics', & 'Economics of the Real World'. 1. Don't shoot the economist. 2. Money's the problem. 3. Is 3 million unemployed the answer? 4. The way of the market. 5. Who cares for the regions? 6. The savings scandal. 7. Buy British. 8. Keeping up with the Schmidts. 9. The nationalisation bogey. 10. Pollution — a cost of growth.
See (119).

32. EDUCATION
The Living City BBC2 Autumn 31 Oct. Tues. 3.30-3.55 F.E. The education system — aims, another agent for socialisation, — success and aspiration. See (114) for general information. See (93).

33. EMOTIONS
Learning about life Radio Spring wk.2 Thurs. 2.40-3.00 (N.S., N.W.) Age 14-16 wk.2 Adolescence — emotional growth. See (99).

34. ENTERTAINMENT
The Crime Novel BBC2 Spring (9 Jan - 6 Feb.) Tues. 3.00-3.25 F.E. 'traces the development of this genre of writing and seeks to make readers more thoughtful about this form of escapism. See (7), (40).

35. ENVIRONMENT
Landscape BBC Autumn Wed. 10.00-10.20 (N.W.) Age 9-13 'concerned with different aspects of the landscapes of Scotland, Wales and Northern Ireland and will be useful in the context of geographical, environmental and social and interdisciplinary studies'. Brief, duplicated teacher's notes, free from The School Broadcasting Council (30/LND), Portland Place, London, W1A 1AA, after 1 June 1978. (send large SAE) See (56), (94), (118) for specific program details. See (69).

36. EUROPE/EEC
Peter Donaldson's Economics BBC Spring wk.8 Fri. 12.00-12.25 F.E. '8. Keeping up with the Schmidts'. See (31) for general information.
By the people, for the people Radio Spring wk.9 Tues. 9.20-1.40 Age 14-17 'A community of wine — our position in the E.E.C.'
Encounter: France BBC Summer Mon. 11.00-11.15 (from May 14), Rpt. Tues. 2.14-2.29 Age 12-15 Series of five documentary films, showing the everyday experiences of some French teenagers, their families and friends, and looking at urban life in modern industrial France.
Encounter: Germany BBC Autumn Tues. 2.14-2.29 Fortnightly. Rpt. in alternate weeks Thurs. 2.45-3.00 Age 12-15. See (14), (114), (116).

37. EVOLUTION
General Studies Autumn wk.9, Mon. 11.45-12.10 Rpt. Fri. 2.35-3.00 Age 16-18 (for more able sixth form students) '9. The theories of evolution by natural selection: Darwin's ideas were attacked by many churchmen but scientists were now a respected and protected part of society'.

38. FACTORIES
Geography: Japan: The Crowded Islands BBC Summer wk.3 Tues. 11.40-12.00 Rpt. Thurs. 2.15-2.35 Age 12-16. '3. Factory: a motor cycle plant near Kobe, one of the industrial conurbations on the Pacific coast'. See (57) for general information.

39. FAMILY
Scene BBC Spring wk. 1. Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'A view of the close knit structure of a Chinese family living in Britain'. See (4) for general information.
Learning about life Radio Summer wk. 4 Thurs. 2.40-3.00 (N.S., N.W.) Age 14-16 4. One-parent families. See (88), (99) for general information.
The Living City BBC2 Autumn wk. 5, 6. Tues. 3.30-3.55 F.E. wk. 5 Family structure and demography — nuclear & extended — kinship patterns — conjugal roles. wk. 6. The family as agent — prime determinator of attitudes — socialisation. See (114) for general information. See (57).

40. FILMS
Art and experience Radio Summer wk. 4, 5. Tues. 9.45-10.15 Age 16-18 'The cinema society. Aks whether the roles of cinema in contemporary society has changed & examines different attitudes to the form in different countries. 4. Glass of fashion? 5. A mirror up to nature?
Film as evidence BBC2 Autumn wk. 4-7 Tues. 3.00-3.25 F.E. 'considers the role played by films as historical evidence (programme starts at 1.30 p.m. on 10 Oct.)
Propaganda with facts BBC2 Autumn wk. 8-13 Tues. 3.00-3.25 F.E. 'considers ways in which film has been used to persuade. It draws heavily on films made in wartime Britain'. Both above F.E. programmes have information notes available on request from Educational Broadcasting Information (30/RM), BBC, London W1A 1AA. (send large SAE).

41. FOLKLORE
See (103).

42. FREEDOM
Inquiry Radio Spring wk. 8-10 (N.S., N.W.) Wed. 11-11.20 Age 14-16 'Freedoms 8. Isle of the free. 9. The Future of Life. 10. Dissident'. See (73) for general information. See (83).

43. FUTURE
Scene BBC Autumn wk. 4 Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16. 'What will it be like in 1999? An inquiry into the future, comparing optimistic fantasy and pessimistic possibility'. See

(4) for general information.

44. GAMBLING
Nil

45. GAMES
See (100)

46. GOVERNMENT
Our Changing World Radio Summer wk. 7 Thurs. 11.40-12.00 Age 13-16 '7. The Census'.
Days that made history Radio Summer wk. 16. Tues. 2.20-2.40 Age 13-16 3. The birth of the National Health Service. See (76).

47. GROUPS
Scene BBC Spring wk. 6 Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'Anatomy of a gang' (Rpt.) See (4) for general information.

48' HEALTH
See (46), (48).

49. HOUSING
See (114).

50. IDEOLOGY
See (15),)76).

51. IMMIGRATION
The Living City BBC2 Spring wk. 3. Tues. 3.30-3.55 F.E. Social problems: Immigration — the immigrants themselves — perceptions of them from outside. See (114) for general information. See (65), (115).

52. INDUSTRY
Location Britain BBC Autumn Mon. 2.18-2.38, Rpt. in alternate weeks (N.S.) Fri. 11.05-11.25 Age 13-16 See (114) for details.
Out of the past BBC Autumn wk. 1, 3. Fri. 11.05-11.25 (N.W.) Rpt. wk. 2, 4. Tues. 9.38-9.58 (N.W., N.S.) Age 9-12 The fiery pits: dramatised unit in two parts about the coal industry in the early nineteenth century.
Scan BBC Autumn wk. 1, 3. Wed. 2.18-2.38 (N.S., N.W.) Fortnightly, Rpt. in alternate weeks Thurs. 10.03-10.23 Age 11-13 'Craft, industry, landscape. 1. When water turned the wheels. 2. When coal began to burn. Examine effects of industrialisation on the urban and rural landscape of Britain, & look for clues in today's environment to the living and working patterns of people in the past'. See (119).

53. INDUSTRIAL RELATIONS
Prospect Radio Summer wk.1-5 Fri. 11.40-12.00 (N.W.) Age 16-18 'God above .... and Management below. The art, craft and science of management, with particular reference to industry and technology and the relationship of science and administration'. See (8).

54. INTERNATIONAL RELATIONS
Our Changing World Radio Summer wk. 1-4 Thurs. 11.40-12.00 Age 13-16 'International affairs: 1. Sea boundaries. 2. Disputed territories. 3. Landlocked states. 4. International co-operation'. Suitable for CSE and O level courses. See (56).

55. IRISH LIFE
Landscape BBC Autumn wk. 4-6 Wed. 10-10.20 (N.W.) Age 9-13 'Landscape and people: 4. The loughsiders (lough Erne, pagan gods and Christian relics). 5. The term and the swallow (lough Neagh: the eel fishermen). 6. Bogland (turf harvesting)'. See (35) for general information.

56. ISRAEL
Roads to conflict BBC2 (9 Oct.-11 Dec.) Mon. 2.30-2.55 F.E. Ten programmes which seek to trace the history and development of the Arab/Israeli conflict. Should be useful to senior pupils in secondary schools. Early programmes describe modern Israel and the 'West Bank' as it existed during the latter years of the Ottoman Empire; consider the nature & origins of Zionism. Later programmes examine founding of Israel & subsequent involvement of super-powers.
Further information from Educational Broadcasting Information (30/RM), BBC, London, W1A 1AA.

57. JAPAN
Geography: Japan: The Crowded Islands BBC Summer Tues. 11.40-12.00 Rpt. Thurs. 2.15-2.35 Age 12-16 'Offers a strong everyday-life flavour to anyone concerning the geography of Japan. First four programmes focus on a family with sons/daughters in the audience's range. The geographical base of the series is Japan's remarkable population map'. 1. City: Tokyo. 2. Countryside: an intensively cultivated region near the inland sea. 3. Factory: a motor cycle plant near Kobe, one of the industrial conurbations on the Pacific coast. 4. Back of beyond: the prefecture of Iwate. The programme shows what Japan is like away from the growth centres. 5. Too far, Too fast? A flashback to the first four films with examples of what is being done to reduce the problems of overcrowding.
Days that made history Radio Spring wk. 1, 4. Tues. 2.20-2.40 (N.S.) Age 13-16 wk. 1 The defeat of Japan. wk. 4 The New Japan.

58. JUSTICE
Scene BBC Spring wk. 3. Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'A new play on the theme of 'justice' and 'fairness'.' See (4) for general information.
Days that made history Radio Autumn wk. 10' Tues. 2.20-2.40 (N.S.) Age 13-16 '10. Nuremburg Trials'.

59. LAW
By the people, for the people Radio Spring wk. 5. Tues. 9.20-9.40 Age 14-17 'It's the law! — the progress of a bill through Parliament'. See (76).

60. LEISURE
The Living City BBC2 Autumn wk. 10. Tues. 3.30-3.55 F.E. Leisure — leisure pursuits provided by the city — changing patterns — leisure & money — leisure related to work — privatisation. See (119). See (114) for general information.

61. LITERACY
A Good Read BBC Spring Mon. 11-11.20 Rpt. Thurs. 2.15-2.35 Age 10-12 'aim: to develop critical, efficient and habitual readers for whom reading is pleasurable both in and out of school. Not a remedial series, but is for the average

reader who is failing to develop flexible reading strategies. Programmes are of a workshop type and include word games and participation for groups of pupils'.

62. **LONDON**
Location Britain BBC Autumn wk. 7 Mon. 2.18-2.38 Rpt. (N.S.) Fri. wk. 8. 11.05-11.25 Age 13-16 '4. London Airport. A geographical location that seems to break all the rules. The apparently impossible task of finding another site'. See (114) for general information.
Art and experience Radio Summer wk. 3. Tues. 9.45-10.15 Age 16-18 'The quick forge' RADIOVISION (Rpt.). Shakespeare's London with special reference to the theatre of the time and its audiences'. Filmstrips plus free radiovision notes (£4.00 exc. VAT.).

63. **MARRIAGE**
Scene BBC Spring wk. 9 Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'First year of marriage. A documentary filmed at intervals to show the progress of a young marriage'. See (4) for general information.
Religious Education 2 Radio Spring wk. 4, 6, 8. Fri. 2.20-2.40 Age 14-16 'Birth, marriage death — teachings and insights from some of the major religions'. See (99).

64. **MEDICINE**
General Studies BBC Spring wk. 1, 2, 8-10 Mon. 11.45-12.10 Rpt. Fri. 2.35-3.00 Age 16-18 (for more able sixth form students). '1,2. Prevention or cure? The trouble with medicine, Part 1: Is modern medical practice as miracle-working as it appears to be? Weren't many of the diseases eliminated in this century already disappearing due to advances in hygiene? 2. Part 2: Should we make more use of control groups to compare the results of different forms of medical treatment? Does 'screening' really help to prevent death? Are we spending N.H.S. money the best way?' '8-10. Genetics and society. 8. The discoverers: the history of genetics from biblical times to the cracking of the genetic code. 9. Genetics and good production. 10. Human genetics: how far should experiments in human genetic manipulation be taken?

65. **MIGRATION**
Our Changing World Radio Spring wk. 4, 5. Thurs. 11.40-12.00 Age 13-16 'Population Movements. 4. Guest Workers. 5. Italians in Britain. Rural depopulation'. Suitable for CSE and O level courses.

66. **MINORITIES**
Quest Radio Autumn wk. 7. Wed. 11.40-12.00 Age 9-11 '7. East comes West — Muslims in Britain'. See (51), (65), (87).

67. **MONEY**
Peter Donaldson's Economics BBC Spring wk. 2. DFri. 12.00-12.25 F.E. '2. Money's the problem'. See (31) for general information.

68. **MORALS**
Speak Radio Autumn wk.6, 7. Mon. 2.30-2.40 Age 14-16 '6. Orders of the day: a 19 year old second lieutenant is placed in charge of a firing squad. 7. Honesty: the motives behind pilfering and fiddling'.

69. **MOTORWAYS**
Our Changing World Radio Spring wk. 7. Thurs. 11.40-12.00 Age 13-16 '7. European Motorways'.
Scan BBC Summer wk. 1, 3, 5. Wed. 2.18-2.38 Rpt. wk. 2, 4, 6. Thurs. 10.02-10.23. Age 11-13. 'Motorway Impact. 1. What makes a motorway different? 2. Motorways and the environment. 3. Building & operating a motorway. Deals with social & environmental consequences from geology and geography to agriculture and the archeology'.

70. **MYTH**
See (55), (103).

71. **NEW TOWNS**
Our Changing World Radio Summer wk. 8. Thurs. 11.40-12.00 Age 13-16 '8. New Towns'.

72. **OLD AGE**
See (80).

73. **PERSUASION**
Inquiry Radio Autumn wk. 1-6 (N.W., N.S.). Wed. 11-11.20 Age 14-16. 'Covers a wide range of topics with the aim of stimulating listeners to examine their own attitudes and values. Ranges from plays to interviews with people actually living through an experience'. See (7), (82). Annual booklet 26p. wk. 1. 'Mind my image'. wk. 2. Fleet Street. wk. 3. Local Paper. wk. 4. ON the air. wk. 5. In the news. wk. 6. So you think you're a hero'. See (7), (82).

74. **PLANNING**
By the people, for the people Radio Spring wk. 2. Tues. 9.20-9.40 Age 14-17 'wk. 2. Planning application'.

75. **POLICE**
Nil.

76. **POLITICS**
The Living City BBC2 Spring 9 Jan. 1978 Tues. 3.30-3.55 F.E. Power and political behaviour — local and national — voting/apathy — effectiveness — lobbying. See (114) for general information.
Days that made history Radio Autumn wk. 4, 5, 6. Tues. 2.20-2.40 (N.S.) Age 13-16. 4. The Weimar Republic. 5. Fascism in Italy. 6. Rise of the Nazi Party.
By the people, for the people Radio Spring Tues. 9.20-9.40 Age 14-17 1. Why doesn't somebody do something? A look at community politics. 2. Planning application — local councils. 3. On the knocker — how candidates are chosen and elections fought. 4. Members of Parliament. 5. It's the law! — progress of a bill through Parliament. 6. The Minister. 7. Government decision — how government relates to Parliament. 8. Current issue. 9. A Community of nine — E.E.C. 10. Are you represented? Some conflicting views about the system.

77. **POLLUTION**
Peter Donaldson's Economics BBC Spring wk.

10. Fri. 12.00-12.25 F.E. '10. Pollution – a cost of growth'. See (31) for general information.

78. POP MUSIC

Scene BBC Autumn wk. 9. Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'A musical group describe the make-up of their music and their recording techniques'. See (4) for general information.

Inquiry Radio Autumn wk. 7. (N.S., N.W.) Wed. 11-11.20 Age 14-16 'In the charts'. See (73) and (8) for general information.

General Studies BBC Autumn wk. 7. Mon. 11.45-12.10 Rpt. Fri. 2.35-3.00 Age 16-18 (designed for more able sixth form students). '7. Rock around Baroque: compares the styles & contexts of music from two contrasting periods: the Baroque and today. Two groups perform in the studio'.

79. POPULATION

Near and Far BBC Summer Thurs. 10.25-10.45 Fortnightly. Rpt. alternate weeks Wed. 11-11.20 Age 9-11. 'Open spaces. 4 programmes about different areas of the world that are sparsely populated. Why they are so, how the inhabitants cope with difficult surroundings, and the changes that are occurring in the way the environment is used'.

80. POVERTY

The Living City BBC2 Autumn wk. 12. Tues. 3.30-3.55 F.E. Rich and Poor – distribution of wealth – remembered poverty (poor housing, schools), the welfare state – elderly – unemployment – voluntary work. See (114) for general information.

81 PREJUDICE

See (4), (87).

82. PRESS

Scene BBC Summer wk. 4, 8. Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 4. 'The story of a newspaper'. 8. 'Teenage Magazines' (Rpt.). See (4) for general information.

Iquiry Radio Autumn wk. 2, 3. (N.S., N.W.) Wed. 11-11.20 Age 14-16 2. 'Fleet Street'. 3. 'Local Paper'. See (73) for general information.

A job worth doing? BBC Spring wk. 3. Tues. 12.05-12.30 Rpt. Fri. 11.30-11.55 Age 15-17. '3. Local reporter'. See (9) for general information. See (115).

83. PRISON

General Studies BBC Spring wk.. 6, 7. Mon. 11.45-12.10 Rpt. Fri. 2.35-3.00 Age 16-18 (for more able sixth form students). '6, 7. Prison reform. 6. Long term prisoners: some serious offenders are now being housed in special prisons. How are these different from more traditional prisons? What are the particular problems of the lifer? 7. Open prisons: living and working conditions for lesser offenders'.

84. PROPAGANDA

Propaganda with facts BBC2 Autumn wk.8-13 Tues. 3.00-3.25 F.E. 'considers the ways in which film has been used to persuade. It draws heavily on films made in war-time Britain'. See (40) for general information.

85. PROPERTY

See (18).

86. PSYCHOLOGY

Prospect Radio Spring wk. 6-10 Fri. 11.40-12.00 (N.W.) Age 16-18 'The language of concept. Highly trained thinkers examine the basic structures on which they build ideas. Contains comment on systems on logic, analysis and metaphysical theory, and looks at the way imaginative artists think'.

87. RACE

Speak Radio Autumn wk. 9 Mon. 2.30-2.40 Age 14-16 '9. A boy in your situation: anti-Semitism in pre-war Germany'. See (51).

88. RELATIONSHIPS

Learning about life Radio Autumn, Spring, Summer terms. (N.S., N.W.) Thurs. 2.40-3.00 Age 14-16 'concerned with importance of personal relationships. Discussion to be encouraged after each broadcast. Programmes are repeats, or modified repeats of 1977-78. Existing booklet can be used again'. Annual booklet available price 37p. See (99) for specific details.

Television club BBC Spring, Summer Tues. 2.40-3.00 Rpt. Wed. 10.00-10.20 Age 11-14 (for least successful 15% or so of pupils in the first three years of secondary schools). Alternate dramas & magazine/Documentaries. Dramas set in family group home for nine children and involve inter-personal relationships and provide scope for some moral education. Pupil's worksheet/information sheet available (32p per term). Teachers notes (37p per term).

Drama Workshop Radio Autumn Spring terms fortnightly Mon. 11.40-12.00 Age 11-13 'Autumn. Six programmes which explore social situations: being new, getting into trouble, taking blame. Spring. Programmes on responsibility and personal upheaval develop depth of emotion and interaction'. See (13), (47), (63), (99).

89. RELIGION

History: Long Ago Radio Summer wk. 1-4 Tues. 2.00-2.20 (N.S.) Age 9-12 'The church in the Middle Ages: 1. Our Church RADIOVISION: 2. The Parish Priest. 3. The Great Cathedral. 4. The Mystery Plays'. Filmstrips and free radiovision notes (£4.00 exc. VAT).

Religious Education 2 Radio Spring wk. 4, 6, 8. Fri. 2.20-2.40 Age 14-16 'Birth, marriage, death – teachings and insights from some of the major religions'. See (6).

90. RESEARCH

Inventors Radio Spring wk. 1-5 Fri. 11-11.20 (not N. Ireland, North & North 'west, Scotland or Wales) Age 10-12 'Aims to help children to understand the nature and social implications of inventions. Suggested practical follow-up work includes exercises in thinking inventively, surveys on the effects of inventions in the home and simulation games'. 1. Do it yourself. How to think inventively and tackle problems. 2. The invention of the frozen fish-finger. How a new invention builds on previous ideas. 3. Edison: the greatest inventor? 4. Danger! Inventor at work. 5. Who's inventing what, where and why?'.

91. **REVOLUTIONS**
Days that made history Radio Autumn wk.2, Spring wk. 2 Tues. 2.20-2.40 Age 13-16 Autumn wk. 2. The Russian Revolution. Spring wk. 2. The Chinese Revolution. See (15).

92. **RITUALS**
Quest Radio Autumn wk. 6, Spring wk. 6, Wed. 11.40-12.00 Age 9-11 Autumn wk. 6. Succoth — a Jewish festival. Spring wk. 6. Passover — a Jewish festival'

93. **SCHOOL**
Speak Radio Autumn wk. 3 Mon. 2.30-2.40 Age 14-16 '3. Pass or fail: school exams'.
The Living City BBC2 Autumn wk. 7, Tues. 3.30-3.55 F.E. School and the individual — aspirations and attitudes. See (114) for general information.

94. **SCOTS' LIFE**
Location Britain BBC Autumn wk. 1 Mon. 2.18-2.38 Rpt. Autumn wk. 2 (N.S.) Fri. 11.05-11.25 Age 13-16 '1. Peterhead. offshore oil and gas have transformed a small Scottish port into the busiest land base for the country's North Sea oil operations. See (114) for general information.
Landscape BBC Autumn wk. 7-10 Wed. 10.00-10.20 (N.W.) Age 9-13 '7. The making of Shetland (historical). 8. Shetland landscape (weather, crofting, fishing) 9. Shetland today (including oil!). Wildlife and landscape (Scotland). 10. Winter survival (problems of living through winter). See (35) for general information.
Our Changing World Radio Summer wk. 5 Thurs. 11.40-12.00 Age 13-16 '5. Highlands and Islands Development Borad. RADIOVISION'. Filmstrips plus free radiovision notes (£4.00 exc. VAT).

95. **SEX**
See (96), (99).

96. **SEX ROLES**
Scene BBC Autumn wk. 3 Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'A new comedy by Peter McDougall based on the premise that girls mature earlier than boys'. See (4) for general information.
Speak Radio Spring wk. 7 Mon. 2.30-2.40 Age 14-16 '7. A woman's place'. See (100).

97. **SLAVERY**
Nil.

98. **SOCIAL SERVICES**
Scene BBC Spring wk. 4 Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'Social Worker' (Rpt.). See (4) for general information.
Inquiry Radio Spring wk' 5-7 (N.S., N.W.) Wed. 11-11.20 Age 14-16 'Responsibilities 5-7 Society's responsibilities towards people in need of help. 5. Victim. 6. Mental Health. 7. On your uppers'. See (73) for general information.

99. **SOCIALISATION**
Learning about Life Radio Autumn, Spring, Summer Terms. (N.S., N.W.) Thurs. 2.40-3.00 Age 14-16 'Autumn term begins with 3 programmes to illustrate how heredity, family attitudes, first friends, school, teacher and neighbourhood influence the individual's development. Subsequent programmes show how involvement, conflict and decision making contribute to a sense of maturity as relationships develop. 1. Early years. 2. Into the world outside. 3. Becoming yourself. 4. Why don't you grow up? 5. Friends and enemies. 6. Follow my leader. 7. Does anybody care? 8. Speaking out. 9. What's in it for me? 10. The generation gap. Spring 'Facts about sexual relationships. Subjects include adolescent development, homosexuality, pre-marital intercourse, conception, contraception, abortion, V.D., love, marriage and parenthood. 1. Adolescence — physical growth. 2. Adolescence — emotional growth. 3. What's your problem? 4. Can it be love? 5. Dating. 6. What do parents think? 7. Getting married. 8. Planning a family. 9. The unmarried mother. 10. A baby is born — teachers advised to record and listen to spring broadcasts before use. Summer. 'Life within marriage, within the family and within the community'. 1. Baby talk. 2. Learning to be parents. 3. The growing child. 4. One-parent families. 5. Deprived children? 6. Handicapped children. 7. Relations with relations. 8. Stepping out of the box. See (88) for general information.
Man Radio Summer Thurs. 11.20-11.40 (N.S.) Age 10-12 'Survival. 1. Survival course. 2. Lost at sea. 3. The real Robinson Crusoe. 4, 5. The Kibbutz. 6-8. The island — a 'castaway' their own soc[illegible] See (32), (39).

100. **SPORT**
Scene BBC Summer wk. 2 Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'A woman in sport'. See (4) for general information.
Inquiry Radio Autumn wk. 8 (N.S., N.W.) Wed. 11-11.20 Age 14-16 'The soccer business' See (73) and (8) for general information.

101. **STATISTICS**
Nil.

102. **SUFFRAGE**
Scan BBC Autumn wks. 5, 7, 9 Wed. 2.18-2.38 (N.S., N.W.) fortnightly Rpt. in alternate weeks Thurs. 10.03-10.23 Age 11-13 '1. The Black lamp. Pt.I. One for all. 2. Why Peterloo? the background to the Black lamp investigated. 3. The Black lamp Pt.II. Banner bright (a two part dramatisation of a historical novel. The related documentary programme deals with the background to the play's events and with the campaign for universal suffrage).

103. **SUPERSTITION**
Television club BBC Spring 8, 9 Tues. 2.40-3.00 Rpt. Wed. 10.00-10.20 Age 11-14 (learning difficulties). '8. Pud. (play). Superstition leads to trouble. 9. Good fortune, superstition and magic'. See (88) for general information.

104. **TAX**
Nil.

105. **TECHNOLOGY**
Days that made history Radio Summer wk. 1 Tues. 2.20-2.40 Age 13-16 1. Machines for living in. RADIOVISION: Filmstrips plus free notes for radiovision (£4.00 exc. VAT).

106. **TEENAGERS**
See (25), (82), (99).

107. **THIRD WORLD**
Geography: Living in a Developing Country BBC Summer Wed. 2.40-3.00 Rpt. Fri. 9.38-9.58 Age 13-16 Made in Ghana 'Geographical principles relevant not only to Ghana but to most developing countries. Suitable for courses on the Third World and West African regional studies. Has been successfully used with slow learners'. 1. Using what's around you: how a savanna village lives off local raw materials. 2. Primary products. How a developing country makes its way in the world by exporting a small number of basic raw materials, featuring cocoa, and timber. 3. The big project: Ghana's Volta Dam. 4. City: the special character of a Third World city — Accra. 5. Ways forward: what does progress mean in a developing country?

108. **TOWNS**
See (71), (114).

109. **TRADE**
Geography: Living in a developing country BBC Summer wk. 2 Wed. 2.40-3.00 Rpt. Fri. 9.38-9.58 Age 13-16. '2. Primary products. How a developing country makes its way in the world by exporting a small number of basic raw materials, featuring cocoa and timber'. See (107) for general information.

100. **TRADITION**
Inquiry Radio Summer wk. 5-8 (N.W.) Wed. 11.00-11.20 Age 14-16 'A question of identity. Traditions, and fitting into a changing community. 5. Back home you wouldn't have done that. 6. We know what's right. 7. Your grandmother would have turned in her grave. 8. But I was born here'. See (73) for general information.

111. **TRUANCY**
Television club BBC Spring wk. 10 Tues. 2.40-3.00 Rpt. Wed. 10.00-10.20 Age 11-14 (learning difficulties). '10. Janice (play). Why does she play truant?' See (88) for general information.

112. **UNEMPLOYMENT**
Scene BBC Autumn wk. 10 Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'Wanted — Work' (Rpt.). See (4) for general information.
Speak Radio Spring wk. 9 Mon. 2.30-2.40 Age 14-16 '9. Unemployed'.
Peter Donaldon's Economics BBC Spring wk. 3 Fri. 12.00-12.25 F.E. '3. Is 3 million unemployed the answer?' See (31) for general information. See (80).

113. **UNIONS**
Inquiry Radio Summer wk. 1 (N.W.) Wed. 11-11.20 Age 14-16 '1. In the union. Membership of a trade union and its use at the place of work., See (73) for general information.
Days that made history Radio Summer wk. 4, 10 Tues. 2.20-2.40 Age 13-16 wk. 1 The General Strike. wk. 5. The Miners' Strike. See (119).

114. **URBAN DEVELOPMENT**
Location Britain BBC Autumn Mon. 2.18-2.38 (from 18 Sept.) Rpt. in alternate weeks. Fri. 11.05-11.25 (from 29 Sept.) (N.S.) Age 13-16. 'The series aims to pinpoint the factors behind the growth of five geographical locations, and asks three questions — where? why? and how? Suitable for CSE, O level and O-Grade groups. 1. Peterhead. offshore oil and gas has transformed this small Scottish fishing port into the busiest landbase for the country's North Sea oil operations. 2. Merthyr Tydfil. one of the most important industrial towns in the world grew up in this out-of-the-way spot in South Wales. The Peterhead of 200 years ago? 3. Lynemouth. Reasons for location of new aluminium smelter in Northumberland. 4. London Airport. A geographical location that seems to break all the rules. 5. Liverpool. What aided the growth of a major seaport at this spot? Teachers notes available, 45p.
The Living City BBC2 Autumn (10 Oct.-12 Dec.) Spring (9 Jan.-6 Feb.) Tues. 3.30-3.55 (starts at 2.00 p.m. on 10 Oct.) F.E. A fifteen part study of five families in a typical English city (Leicester). Features families with different socio-economic backgrounds, examines their lifestyles; attitudes and patterns of social interaction. Various themes, including the dynamics of change and decay and interaction between city and hinterland. See (13), (16), (25), (32), (39), (51), (60),)76), (80), (93), (115), (119), for specific proframmes. For information and study notes send large SAE to Educational Broadcasting Information (30/RM), BBC, London W1A 1AA. Last programme in the series (Spring wk. 4) is a discussion, featuring the themes of the series.
Geography: Japan: The Crowded Islands BBC Summer wk. 1 Tues. 11.40-12.00 Rpt. Thurs. 2.15-1.35 Age 12-16 '1. City: Tokyo'. See (57) for general information.
Geography: Living in a developing country BBC Summer wk. 4 Wed. 2.40-3.00 Rpt. Fri. 9.38-9.58 Age 13-16 '4. City: the special character of a third world city — Accra'. See (107) for general information.
Our Changing World Radio Spring wk. 1, 2, 3. Thurs. 11.40-12.00 Age 13-16 'Urban change 1. Nuremburg. 2. Copenhagen. 3. Randstad'. Suitable for CSE and O level courses.
Days that made history Radio Summer wk. 2 Tues. 2.20-2.40 Age 13-16 '2. The cities. Population and urban growth. RADIOVISION. Filmstrips plus free radiovision notes (£4.00 exc. VAT).

115. **VIOLENCE**
Scene BBC Autumn wk. 1 Thurs. 11-11.20 Rpt. Fri. 2.02-2.22 Age 14-16 'Looking for a fight'. See (4) for general information.
The Living City BBC2 Spring wk. 1 Tues. 3.30-3.55 F.E. Media — Radio Leicester — the 'Mercury' — influence on youth/violence —

images of violence — immigration problems. See (114) for general information.

116. **WAR**
Speak Radio Autumn wk. 6 Mon. 2.30-2.40 Age 14-16 '6. Orders of the day: a 19 year old second lieutenant is placed in charge of a firing squad'.
Days that made History Radio Autumn term, Spring wk. 1-5 Tues. 2.20-2.40 (N.S.) Age 13-16 Autumn. Europe through two wars. 1. 1st World War. 2. Russian Revolution. 3. Collapse of Germany. 4. The Weimar Republic. 5. Fascism in Italy. 6. Rise of the Nazi Party. 7. The Eastern Front. 8. Total war. 9. The division of Europe. 10. Nuremburg Trials. Spring. Asia. 1. The defeat of Japan. 2. The Chinese revolution. 3. The end of empire. 4. The new Japan. 5. Collapse of South Vietnam. Summer. wk. 5. Wartime Evacuation. See (3), (56), (84).

117. **WELFARE**
See (80).

118. **WELSH LIFE**
Location Britain BBC Autumn wk. 3, Mon. 2.18-2.38 Rpt. (N.S.) Fri., wk. 4 11.05-11.25 Age 13-16 '2. Merthyr Tydfil. How and why one of the most important industrial towns grew up in this out-of-the-way spot in South Wales'. See (114) for details.
Landscape BBC Autumn wk. 1-3 Wed. 10-10.20 (N.W.) Age 9-13 'Explaining landscapes; (Wales) 1. Summit of Snowdon (mountain forming). 2. Ice age (the effect of glaciers). 3. Cities in the sea (fiction or fact?).

119. **WORK**
Inquiry Radio Summer wk. 1-4 (N.W.) Wed. 11-11.20 Age 14-16 'Working world. Aspects of the industrial workd'. See (73) for general information. See (8), (31), (113).
The Living City BBC2 Autumn wk. 8, 9. Tues. 3.30-3.55 F.E. wk. 8 Work experience — work as necessity and fulfilment, work and leisure. wk. 9 work and the economic structure — the changing face of industry — trade unions. See (114) for general information.
See (9), (55), (94), (112).

Index of Topics of I.T.V. Television Broadcasts for Schools and Colleges 1978-79 for Social Science Teachers

Compiled by Mark Walton

1. **ADVERTISING** Age 14-18
The English Programme. All year Wed. 10.04-10.29 and Thurs. 10.33-10.58. Spring term 1979 — Viewpoint, a unit on mass communication in society. Money talks takes a look at advertising. Teachers booklet 60p.

2. **ANTHROPOLOGY**
Nil.

3. **ART**
Nil.

4. **ATTITUDES** Age 14-18
Work Spring term Wed. 11.20-11.35 and Fri. 9.47-10.02. Programme 6 'Equal Opportunities' looks at the change in attitude towards the capabilities and opportunities for women, although prejudice and tradition are still major influences.

5. **AUTHORITY**
Nil.

6. **BELIEFS**
Nil.

7. **BROADCASTING** Age 14 plus
Looking at Television — Media Studies. Spring term Tues. 10.18-10.38 and Fri. 10.40-11.00. This series of eight programmes casts an analytical eye at both ITV and BBC television. The main purpose of the series is to encourage pupils to take a more critical view of the medium which plays such an important part in their lives. The series will examine some of the programme genres which do not form the staple viewing diet of the average teenager — current affairs, documentary and news.

8. **BUSINESSES**
Nil.

9. **CAREERS** Age 14-16
Work. Spring term Wed. 11.20-11.35 and Fri. 9.47-10.02. This series is in the form of documentaries, including case studies and discussion with people at work. Also see 'Starting Out' Autumn term. Teachers booklet 50p.

10. **CENSORSHIP** Age 14-18
The Messengers — Media Studies. All year Mon. 11.17-11.37. Throughout the year there will be extracts from feature and documentary films chosen to provide discussion material around chosen themes.

11. **CHILDREN**
Nil.

12. **CIVIL RIGHTS** Age 15-18
Politics — What's it all about? Fortnightly, Autumn and Spring, repeated Spring and summer, Tues. 10.40-11.00. Political ideas are explored as well as political institutions: political action as well as theory. Teachers booklet 50p.

13. **CLASS**
Nil.

14. **COMMUNICATION** Age 14-18
The English Programme. Spring term, Weds. 10.04-10.29. Viewpoints, the introduction, is followed by 'Communications and Control', a short history of mass communication. Teachers booklet 50p.

15. **COMMUNISM**
Nil.

16. **COMMUNITY**
Nil.

17. **CONSERVATION**
Nil.

18. **CONSUMERS**
Nil.

19. **CONTROL**
Nil.

20. **COUNTRY LIFE** Age 14-18
Work. Spring term, Wed. 11.20-11.35 and Fri. 9.47-10.02. Programme 7 'The Changing

Village' The location is Stafford and the programme looks at the changes in farming since the war and the changes that these have caused in village life.

21. **CRIME**
See (25).
22. **CULTURE** Age 14-18
The English Programme. All year, Weds. 10.04-10.29 and Thurs. 10.33-10.58. Summer term 1979, Languages, Media, Literature — all come together as components of 'culture', and this unit sets out to pose some basic questions about it. Teachers booklet 60p.
23. **CUSTOMS**
Nil.
24. **DEATH**
Nil.
25. **DELINQUENCY** Age 14-16
Starting Out. Autumn Weds. 11.20-11.35 and Fri. 9.47-10.02. Programme 6. 'I'm not forty yet' looks at vandalism. Teachers booklet 40p.
26. **DEVIANCE**
See (25).
27. **DISABILITY**
Nil.
28. **DISASTER**
Nil.
29. **DISSENT**
Nil.
30. **DRUGS**
Nil.
31. **ECONOMY** Age 14 plus
Making a Living. All year. Mon. 11.39-11.59 and Wed. 9.42-10.02. Unit 5 — Making sense of the economy. This unit helps pupils to appreciate how the nation earns and maintains its standards of living. Teachers booklet 40p.
32. **EDUCATION**
Nil.
33. **EMOTIONS**
Nil.
34. **ENTERTAINMENT** Age 14 plus
Looking at Television. Spring term, Tues. 10.18-10.38 and Fri. 10.40-11.00
The Messengers. All year, Mon. 11.17-11.37.
35. **ENVIRONMENT** Age 14-16
Work. Spring term, Weds. 11.20-11.35 and Fri. 9.47-10.02. Programme 8: Industrial landscapes records a canal journey through the Black Country and looks at the changes man has made on the landscape both in the past and currently. Teachers booklet 50p.
36. **EUROPE (E.E.C.)**
Nil.
37. **EVOLUTION**
Nil.
38. **FACTORIES** Age 14 plus.
Making a Living. All year Mon. 11.39-11.59 and Wed. 9.42-10.02. Unit 3: Television looks at industry at BBC and ITV coverage of economic and industrial affairs and at the image of working life they present. Teachers booklet 40p.
39. **FAMILY** Age 14-16
Starting Out. Autumn Wed. 11.20-11.35 NS Fri. 9.47-10.02. Programme 2 looks at family quarrels and responsibilities. Teachers booklet 40p.
40. **FILMS** Age 14-18
The Messengers. All year, Mon. 11.17-11.37. The Messengers presents extracts from feature films to provide discussion material around chosen themes. Teachers booklet 60p.
41. **FOLKLORE**
Nil.
42. **FREEDOM**
Nil.
43. **FUTURE** Age 14-16
Work. Spring, Wed. 11.20-11.35 and Fri. 9.47-10.02. Programme 10 looks at work in the future especially automation, cooperatives and leisure. Teachers booklet 50p.
44. **GAMBLING** Age 14-16
Starting Out. Autumn, Wed. 11.20-11.35 and Fri. 9.47-10.02. Programme 5 looks at honesty, responsibilities as a parent, and gambling. Teachers booklet 40p.
45. **GAMES**
Nil.
46. **GOVERNMENT** Age 15-18
Politics What's it all bout? Fortnightly, Spring and Summer. Tues. 10.40-11.00. Certain programmes will look at local government, how it decides priorities and allocates resources. Teachers booklet 50p.
47. **GROUPS**
Nil.
48. **HEALTH**
Nil.
49. **HOUSING**
Nil.
50. **IDEOLOGY**
Nil.
51. **IMMIGRATION**
Nil.
52. **INDUSTRY** Age 14 plus.
Making a Living. All year, Mon. 11.39-11.59 and Wed. 9.42-10.02. All six units look at industrial society and aim to increase our understanding of it. Teachers booklet 40p.
53. **INDUSTRIAL RELATIONS** Age 14-16
Work. Spring, Wed. 11.20-11.35 and Fri. 9.47-10.02. Programme 9 looks at the relationship between employers, employees and the unions in a Wolverhampton engineering works from where the TGWU and the AUEW recruit membership. Teachers booklet 50p. See also (114).
54. **INTERNATIONAL RELATIONS**
Nil.
55. **IRISH LIFE**
Nil.
56. **ISRAEL (KIBBUTZ)**
Nil.
57. **JUSTICE**
Nil.
58. **JAPAN**
Nil.
59. **LAW**
Nil.

60. **LEISURE**
Nil.

61. **LITERACY**
Nil.

62. **LONDON**
Nil.

63. **MARRIAGE**
See (39).

64. **MEDICINE**
Nil.

65. **MIGRATION**
Nil. 66. **MINORITIES** Age 14-18
The English Programme. All year, Wed. 10.04-10.29 and Thurs. 10.33-10.58. Summer term 1979 has four films exploring the experiences of being an outsider in society. Teachers booklet 60p.

67. **MONEY**
Nil.

68. **MORALS**
Nil.

69. **MOTORWAYS**
Nil.

70. **MYTH**
Nil.

71. **NEW TOWNS**
Nil.

72. **OLD AGE** Age 14-16
Starting Out. Autumn, Wed. 11.20-11.35 and Fri. 9.47-10.02. Programme 4: this looks at old age and community service. Teachers booklet 40p.

73. **PERSUASION**
Nil.

74. **PLANNING**
Nil.

75. **POLICE**
Nil.

76. **POLITICS** Age 15-18
Politics — What's it all about? Fortnightly, Autumn and Spring, repeated Spring and Summer, Tues. 10.40-11.00. A series of independent documentary films looking at political ideas and political action as well as theory. Teachers booklet 50p.

77. **POLLUTION**
Nil.

78. **POPULATION**
Nil.

79. **POP MUSIC**
Nil.

80. **POVERTY**
Nil.

81. **PREJUDICE** Age 14-16
Work. Spring term, Wed. 11.20-11.35 and Fri. 9.47-10.02. Programme 6 looks at the change in attitudes to working women. Teachers booklet 50p.

82. **PRESS** Age 14-18
The English Programme. All year, Wed. 10.04-10.29 and Thurs. 10.33-10.58. Spring term 1979: Viewpoints 'The Real Thing' — the problem of bias in news and documentary. Teachers booklet 60p.

83. **PRISON**
Nil.

84. **PROPERTY**
Nil.

85. **PROPAGANDA**
Nil.

86. **PSYCHOLOGY**
Nil.

87. **RACE**
Nil.

88. **RELATIONSHIPS** Age 14-16
Starting Out. Autumn, Wed.11.20-11.35 and Fri. 9.47-10.02. Programme 3 and 10 look at relationships between sexes and generations, and within the family. Teachers booklet 40p.

89. **RELIGION** Age 15-18
Politics — What's it all bout? Fortnightly, Spring and Summer, Tues. 10.40-11.00. Certain programmes look at individuals in minority groups including religious ones. Teachers booklet 50p.

90. **RESEARCH**
Nil.

91. **REVOLUTIONS**
Nil.

92. **RITUALS**
Nil.

93. **SCHOOL**
Nil.

94. **SCOTTISH LIFE**
Nil.

95. **SEX**
Nil.

96. **SEX ROLES** Age 14-18
The English Programme. All year, Wed. 10.04-10.29 and Thurs. 10.33-10.58. Spring term 1979, Viewpoint, see 'Love Story' the media's treatment of six roles. Teachers booklet 60p.

97. **SLAVERY**
Nil.

98. **SOCIAL SERVICES**
Nil.

99. **SOCIALISATION**
Nil.

100. **SPORT**
Nil.

101. **STATISTICS**
Nil.

102. **SUFFRAGE**
Nil.

103. **SUPERSTITION**
Nil.

104. **TAX**
Nil.

105. **TECHNOLOGY** Age 14 plus
Making a Living. All year, Mon. 11.39-11.59 and Wed. 9.42-10.02. Unit 6 — Selby Coalfield. This unit will focus on the development of the Selby coalfield as a case study that brings out the nature of technological development and its impact on society. Teachers booklet 40p.

106. **TEENAGERS**

Nil.

107. **THIRD WORLD**
Nil.

108. **TOWNS**
Nil.

109. **TRADE**
Nil.

110. **TRADITION**
Nil.

111. **TRUANCY**
Nil.

112. **URBAN DEVELOPMENT**
Nil.

113. **UNEMPLOYMENT** Age 14-16
Work. Spring term, Wed. 11.20-11.35 and Fri. 9.47-10.02. Programme 5 – 'Unemployment' outlines the reasons for the loss of jobs in various locations and the types of unemployment that are vulnerable. Also 'The English Programme Spring 1979' 'Minorities' unit – the first programme is on employment.

114. **UNIONS** Age 15-18
Politics – What's it all about? Fortnightly, Spring and Summer, Tues. 10.40-11.00. Some of the later programmes look at the work of pressure groups including Trade Unions. Teachers booklet 50p.

115. **VIOLENCE**
Nil.

116. **WAR**
Nil.

117. **WELFARE**
Nil.

118. **WORK** Age 14-16
Work. Spring term, Wed.11.20-11.35 and Fri. 9.47-10.02. This series examines various aspects of work in the form of documentaries, including case studies and discussions with people at work. Individual programmes from the ten are also useful in a number of other topic areas. Teachers booklet 50p.

ASSOCIATION FOR THE TEACHING OF THE SOCIAL SCIENCES

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The Association aims to promote and develop the teaching of the social sciences, both as separate disciplines and in an integrated form, at primary, secondary and tertiary stages of education; to produce and disseminate appropriate teaching materials and advice on teaching methods related to the social sciences; to provide opportunities for teachers and educationists to meet for discussion and the exchange of ideas.

Activity is mostly focused at local levels to encourage maximum membership participation. Branch meetings (unless otherwise specified) are open to any interested person but where an admission charge is made, non ATSS members will be charged at a higher rate.

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TABLE 2: THE PROJECT'S LIST OF KEY CONCEPTS

SIMILARITY/DIFFERENCE CONTINUITY/CHANGE CAUSES and CONSEQUENCES	Methodological Key Concepts
COMMUNICATION POWER VALUES and BELIEFS CONFLICT/CONSENSUS	Substantive Key Concepts

encourage innovation. Also, during the first half of the seventies there were two national projects for history and at least three for geography to support the teachers. Of course, social science teachers also have their networks of contacts, conferences and subject associations but local advisers with an interest in the social sciences are, to say the least, thin on the ground, and during the four years of life of the H.G.S.S. project, active support from H.M.I. at the level given to the history and geography communities was not evident.

There was then, no one clear target group of teachers upon which the message of the project could be focused. If this is added to what has already been said about the long term nature of the project's strategy, the major barriers to effective diffusion become clear.

The project has also published a considerable amount of material for both pupils and teachers. Some of these materials, namely the units called: *'Money', 'Life in the 1930s'* and *'People on the Move'* use the resources of anthropology, economics and sociology and are designed to introduce ideas from the social sciences to young children. However, all the project's published materials appeared *after* the official end of the project when the team had dispersed and were no longer available to work systematically at dissemination. Since the end of 1975 team members have tried to support and develop the project's ideas while, at the same time, pursuing their own demanding, full-time jobs. Systematic attempts at dissemination during the last three years have been non-existent. What has taken place has been sporadic and often uneffective.

Areas where the work of the H.G.S.S. project has continued and developed are, on the whole, those in which effective local support, to legitimate and mediate the activities through advisory services, teachers' centres and teachers, had been set up before 1975. The Schools Council has now made it possible to capitalise on this initial investment by re-funding the project for a further three years from September 1978 to August 1981. This will enable a full-time National Co-ordinator to be appointed. The tasks of the Co-ordinator will be:

a) *to re-establish contact with existing project networks within L.E.A.s, subject associations and other professional bodies;*

b) *to develop systematic links with Schools Council Dissemination Centres; all L.E.A.s in England and Wales where no contact at present exists; Colleges of Higher Education and other teacher education agencies; and to encourage and support in-service and pre-service education in the teaching of the social subjects.*

It is hoped also to further develop the project's ideas on assessment in the social subjects and on continuity in learning. The Co-ordinator will be based at the School of Education, University of Liverpool and will be pleased to hear from readers of the Social Science Teacher. The re-funding of H.G.S.S., the phœnix of the middle years projects, provides the teachers of social science with renewed opportunity and challenge. Perhaps they will respond with more confidence and in greater numbers this time.

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The Problems of Teaching Sociology

By Victor Mujica
J.F.S. Comprehensive School, London

One of the main problems with teaching Sociology, particularly in schools, is the failure on the part of the teacher or lecturer to appreciate that there *are* problems which require special recognition and attention. As a Sociology/Social Studies teacher in a large North London comprehensive it has taken me well over three years to appreciate this.

I am not here concerned with that host of methodological and pedagogical problems which presents a challenge to all teachers, regardless of discipline; such problems are recognisable in that they pose such questions as: "What aids and materials should I use? .. To what extent should I adopt a formal or informal approach?" etc. Rather, I am concerned with those problems which are more characteristic of the Social Sciences as a whole, and Sociology in particular.

these problems in the teaching of Sociology can be seen as having their origins in epistemology on the one hand and in the insularity of parents and teachers as well as in the vested interest of the Establishment sector of any society. I will take each of these points in turn.

Epistomology

The diversity of thought and positions within Sociology is at once its greatest virtue and biggest vice. Even at 'A' level pupils are expected to be able to approach most social phenomena from a variety of intellectual perspectives, (e.g. functionalism, interactionism, conflict theory) as well as to display a genuine acumen in conceptual analysis. It takes pupils quite some time to gain sufficient confidence to attempt and master such tasks. Unless teachers are thoroughly grounded in the task of teaching such thinking skills (and I would extend Edward De Bono's observation about the lack of such skills among pupils to include teachers) the result is more likely to produce confusion than to promote understanding.

School 'subject' teaching promotes one-dimensional thinking. In addition the emphasis is more often on "content" (learning a body of knowledge, facts, formulae, etc.) than on "form" — the cognitive and imaginative strategies which learning a discipline involves. For example, scientific "facts" and formulae are given to Science pupils but little genuine scientific thinking is encouraged. Thus the Sociology teacher gets little or no help (perhaps with the exception of Literature) in his effort to promote an awareness of cognitive strategies and conceptual analysis.

Another problem which presents itself to the pupil or student is that of trying to reconcile the elements of "determinism" and "freedom" in Sociology. From the very beginning of a Sociology course the new entrant to the discipline is likely to learn (in the current text books, films, etc.) about the all-pervasive influence of socialization and how our thoughts, behaviour, attitudes and beliefs are shaped and influenced by environmental, social and historical facts. This is perhaps inevitable in spite of the fact that the enlightened teacher will inform his pupils about the over-simplifications of an "over-socialized" concept of man (D. Wrong). This is inevitable because the essence of a sociological perspective is to examine the role of political, economic and social factors in shaping human behaviour and history.

Emphasis on this type of determinism can lead to unhealthy pessimism and indifference on the part of the pupil. It is therefore important to balance the element of determinism in Sociology with the element of freedom and liberation which is also found in Sociology.

Insular and Possessive Parents

The mainstay of Sociology is largely "topical" and often controversial. Issues such as race relations, religion, educaiton, crime, poverty and social class are more often than not areas of interest about which pupils and students have firm opinions and strong feelings. Sociology teaches people to value fact as opposed to fiction; to form and value opinions based on verified or verifiable knowledge and research, rather than unexamined assumptions and popular beliefs; to examine themselves and society critically. The initiation into this mode of thought (often new for pupils) requires cognitive and emotional responses on the part of the pupil which he may find at first uncomfortable and problematic.

Children acquire most of their political and social attitudes and beliefs from their parents in a relatively uncritical manner. These shared attitudes and beliefs increasingly become a part of the intricate web of experiences and emotions between donor and recipient. Unfortunately this experience is often not a genuinely educational one (at least as far as the child is concerned) in which there is an exchange of intellectual and critical faculty.

The child thus increasingly constructs his image of reality based on those building blocks of parental assumptions, preferences and vested interest. These parental assumptions ano preterences are not merely limited to attitudes about class and politics at the National level but are extended to include ideas about pupils in other countries, often involving much racial and political stereotyping — (J. Torney).

For the pupil or student it is not simply a question of objectively examining the "contradictions" that might appear from time to time between his home-grown socialized knowledge and his school or university based sociological knowledge and making a rational judgement about their relative merits and demerits. One's image of reality or world-view cannot be 'neutral' or adjusted without some discomfort when it is so closely tied to one's relationship with (not to mention a young person's dependence on) significant others.

Emotional forces are involved as parents recognise that their children increasingly develop a critical and questioning attitude about the values, preferences and assumptions which they thought they had instilled in them for good. In such instances where parents feel that their authority is being undermined, or way of life questioned, then the teacher and/or his discipline can become the object of attack and criticism.

This potential strain between parent and teacher, so well understood by Dewey, is accentuated when teaching the Social Sciences in general, or when the teacher is less of an educator than he ought to be, or when the parent is more of an indoctrinator than is necessary.

Education is concerned with initiation into a world of variety and diversity and the stimulation of the critical and imaginative faculties to perceive and increasingly to understand that world. Teachers will do well to think of themselves first as educators and then as givers of knowledge. In that way their prime concern will be to ensure that their pupils and students have a genuine educational experience. They will be less concerned with imposing their own values on those they teach.

Parents for their part seem more concerned to indoctrinate their children than to educate them. Admittedly much of this indoctrination takes place unconsciously and unwittingly. Yet one can have little sympathy for parents who cause their children distress and frustration because they (the children) show unwillingness to conform to parental beliefs and preferences.

The Sociology teacher must be prepared to live with the potential hostility of some of the more narrow-minded, possessive and ultimately insecure parents of his pupils. He can help his pupils by adopting a more sensitive and humanitarian approach to his discipline and perceive of himself as essentially an educator. Such an approach will enable him to see his pupil as a whole person, with possibly divided loyalties (real or imagined) who will need all the help he can, to come to terms with this developmental problem.

Insecure Teachers

I have already indicated how the insularity of school 'subjects' produces one-dimensional thinking among pupils. It is not surprising therefore that it should have the same effect on teachers. Observe the expression on a History teacher's face when an Economics student points out the role of economic and fiscal policy in historical events. Alternatively what do you suppose would happen if a Sociology pupil attempted to draw his Physics, Chemistry or biology teacher into a discussion on the concept of "Science"? In all likelihood this would be dismissed as irrelevant. In all likelihood the teacher is expressing not only his insularity but also the academic insecurity which inevitably follows from such insularity.

Sociology pupils are encouraged to ask 'awkward' questions concerning the multitude of variables that influence man and his society. Thus, Science teachers who teach "facts" (as against form), Religious teachers who see their job as instilling a particular faith (as opposed to engaging in genuine religious education) and Literature teachers who adopt a non-socialized and apolitical concept of man and Literature (as against a socio-historical approach to Literature) will all find the articulate Sociology pupil potentially 'awkward'. Like the possessive parent, the insecure teacher will vindicate his insecurity by attacking Sociology with derogatory remarks. The problem is thus human as well as professional. When as teachers we feel insecure, rather than admit our ignorance of other modes of thought, we are inclined to attack the object (but alas not the source) of that insecurity.

Every day teachers throw away enormous opportunities to learn something new from their pupils. The saying that "teachers are bad learners" has more than a grain of truth in it. They assume they know all that there is to know, and what they do not know they dismiss as not worth knowing. Unfortunately the Sociology teacher is potentially as much a victim of his narrow educational training and the insularity of 'subject' teaching as any of his colleagues. However, it could be argued that Sociology by its very nature has a wider base than most disciplines taught in schools.

In order to do full justice to a Sociology course one must have a reasonable understanding of History, Psychology, Anthropology and Politics. Sociology's relatively recent appearance in the school curriculum in the 1960s and the many misconceptions among the public as to what Sociology is, all add to the confusion and mysticism which so often surrounds it. This results in Sociology being an easy target for insecure teachers as well as possessive parents.

But what can the Sociology teacher do about his discipline being the favourite target for his insecure colleagues? He can begin by dealing with the mote in his own eye. He must become aware of how he reacts to articulate History, Economics or Literature pupils. If they make him feel insecure at times then it is a sign that he must teach himself more History, Economics or Literature. He should be grateful to his pupil for helping him to advance his own education. To engage in discipline-bashing is unproductive and unprofessional, but to discuss with his pupils and colleagues (if the need arises) the reasons for discipline-bashing among teachers, parents and the public, is both constructive and educational. As Sociology finds its way as an element in more Diploma, Certificate and Professional courses, some of its misconceptions hopefully will be dispelled.

The relevance of Sociology in modern society is far from being understood by Headmasters as a whole. Relatively few schools offer 'O' and 'A' level Sociology, and in many schools the Social Studies Department is seen as a Remedial Department writ-large. The implication here is that only the less able pupil is likely to be interested in or capable of benefiting from a course that directly helps him to understand and become involved with (e.g. community project work, etc.) the community in which he lives and the society in which he will grow up. Mrs Williams' recent statement that any core-curriculum should include teaching all pupils about modern society is to be applauded. However whether Headmasters show a more imaginative lead in the future remains to be seen.

Vested Interest of Establishment Figures

If you wish to turn a few heads at any social gathering of the far Left or the Establishment Right, let it be known that a Sociologist is amongst them. Among the far Left you will be accused of being a bourgeoise reactionary while among the Establishment Right there is likely to be a consensus of opinion that you are part of a Communist infiltration plot. The reason for this is partly historical and partly that of vested interest.

Sociology owes its heritage to both Conservatism (De Toqueville, Comte, Parsons) and Radicalism (Rousseau, Marx, C.W. Mills). Thus in Sociology there are two opposing traditions, one emphasizing the need for continuity, the other for change.

To the disappointment of the Far Left and the Establishment Right both these traditions continue to exist side by side within the framework of Sociological thinking and theorizing. The far Left treats any deviation to its main theme of violent revolution as "reactionary", while the Establishment Right is terrified of any intellecutalism that purports to question the status quo. It is therefore not surprising that Sociology has found few admirers in these two partisan camps.

As long as Sociology maintains its Radical (or even Liberal) element it will not be a useful or suitable candidate for adoption by the Establishment Right — including the Conservative Party, Industrialists, the Public Schools, the legal system and most of the mass media. In Britain, since it is the Establishment Right that bestows "respectability" on so many activities, mores and values, it is unlikely that Sociology will ever be "accepted" in the same sense that most other school subjects are accepted and acceptable. To state this is not to imply that such is a bad things. On the contrary it is to be welcomed, since respectability can perhaps only be achieved at the expense of critical faculty.

This is clearly evident in the kind of Sociology which comes out of Sociological theorizing and research in the U.S.A. and the U.S.S.R. In their own ways they are so steeped in their respective partisanships that they remind us of the ancient fable of the blind men and the elephant — each one feeling a part and mistaking it for the whole.

Sociologists ought to seek respect not respectability, for while the latter brings mediocrity, the former encourages genuine academic and professional advancement. This respect can only be achieved through increased academic and professional standards in the theorizing, researching and teaching of Sociology. There is a need for more responsible Sociologiest to come out of their ivory towers and appear more frequently on televison and radio programmes and inform public debate on issues of social and national and international importance. The recent appointment of A.H. Halsey as Professor of Social and Administrative Studies at Oxford University and his subsequent Reith lectures (although not without criticisms) demonstrates the kind of professionalism that can help to give Sociology the kind of respect it deserves.

Sociology can be intellectually fascinating and socially relevant as a discipline to learn and an enjoyable discipline to teach. Indeed, I would say that to the extent that any pupil or student in modern society finishes his formal education without some initiation into sociological perspective, then to that extent his education could be considered as incomplete.

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A Future for Social Studies in New Zealand Schools?

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Dunedin, N.Z.

New Zealand shows little interest in Sociology outside academic circles. Colleges and Polytechnics do not offer courses in Sociology except for the proliferating Liberal Studies courses which include everything from hairdressing to bricklaying, and schools consider that they have enough to worry about without taking on something as leftwing and potentially disruptive as *"SOCIOLOGY"*.

However, this year some light shone through the wilderness when the *New Social Studies Syllabus Guidelines* became official. The syllabus has been in the experimental stages for 10 years and it has been incorporated into school timetables by replacing the Geography and History classes. The subject is, therefore, taught predominantly by geography and history teachers, and anyone else who is "free", as it is not considered that any specialist expertise is required to deal with the subject. (Secondary school teachers in New Zealand are not specialists to the extent that they are in the U.K. and are expected to teach a range of subjects.)

The planning committee's brief was to advise on a new syllabus for forms 1 to 5, but the committee gave priority to forms 1 to 4, and there is no sign of a form 5 syllabus being introduced yet.

The general objectives of the syllabus are based on *KNOWLEDGE, ABILITIES, VALUES and SOCIAL ACTION*, each being considered of equal importance. It is considered that Social Studies should help individuals *"To develop those ideas and skills that will contribute to their understanding of themselves and their society. To think clearly and critically about human behaviour and values so that they may make reasonable choices. To apply their knowledge and abilities to the welfare of mankind."* A comparative and an inquiry approach are recommended with pupil involvement in evaluation, all aimed at developing independence in the pupils' studies and judgements.

The syllabus is organised around basic themes for each year:

FORM 1: CULTURAL DIFFERENCES
FORM 2: INTERACTION
FORM 3: SOCIAL CONTROL
FORM 4: SOCIAL CHANGE

Form 1: Cultural Differences

The basic question asked in this unit is, *"How do ways of life differ and what can be discovered about human behaviour (including our own) through studying these differences"*. The emphasis is on group differences looking at patterns of behaviour, values and attitudes, social ranking, social institutions, production and exchange of goods and services. Suggested areas of study are a nomadic community, a village community, a nineteenth century British town or city, a nineteenth century New Zealand settlement, a large Western city and an Asian city of traditional importance. Comparisons are to be made on selected aspects of life of individuals and groups in such areas as religious practices, education, care of the needy, choosing leaders, leisure pursuits etc.

Form 2: Interaction

The basic question asked in this unit is, *"What seem to be some of the causes and effects of human interaction and of interaction between people and their physical environment? What conclusions about human behaviour, including our own, can be drawn from these studies?"* The emphasis is on interaction within and between groups, looking at co-operation, competition, conflict and compromise. Man's interaction with his physical environment is used to introduce ideas of increasing communication, mobility and urbanisation, and the demands these made on the individual.

Suggested areas of study are interaction within small groups such as peer groups, and between groups such as coping with natural disaster, and between cultural groups, taking a society with different ethnic groups and a former colony, and the use of the physical environment is to be considered. To bring the study home to New Zealand, Maori-Pakeha interaction is to be investigated.

Form 3: Social Control

"What can be discovered about human behaviour from a study of the ways in which people in different societies organise themselves to achieve their goals?" The emphasis is on formal and informal controls, their historical roots, pressures for change and desires for power causing conflict. Suggested areas of study are a pacific Island community, a society with a different ethnic group, a society in the past, and a large contemporary state. The areas to be considered are child rearing, class structure and social mobility, relationships between management, labour and government, the expression of opinion, and the treatment of offenders and non-conformers.

Form 4: Social Change

"How and why do individuals and groups in new Zealand and elsewhere initiate and react to social change?" The emphasis is on change in society, the increasing rate of change, and the effect this has on value systems. The suggested areas of study are change in society brought about by the action of individuals and groups in e.g. social and welfare activities, political activities, and in a search for security. Changes brought about by science and technology e.g. health, transport, communication. Changes brought about by the mobility of people, ideas, money and goods e.g. migration, urbanisation. Changes in one's own family, school

and social groups and the opportunities for community action.

While the new Social Studies syllabus has much to recommend it, the large content of each unit must cause problems. A quick review of the whole area suggested may lead to a lack of understanding of many ideas and concepts, while a deeper study of the selected parts of the syllabus may lead to important issues being neglected.

The Education Department has not been tardy in publishing source materials in the form of booklets and kitsets. However, the syllabus really requires each school to have an up-to-date resource centre. Once "sets of books" are purchased the Syllabus Guidelines becomes a fixed curriculum. Many schools are too small to carry an adequate resource centre and the sex, religious, Government and private divisions between schools make co-operative efforts difficult.

The syllabus also requires a trained staff to interpret it in the spirit intended. It is only too easy, for example, to turn a study of an Asian village in form 1 into a map drawing exercise and a lecture on paddy farming. When I asked what had happened to the people I was told that I could "do them" next lesson! Short courses of six evening sessions are often offered to social studies teachers, but there is no compulsion to attend and teachers need instruction on basics such as how to make use of kitsets as well as reappraising their teaching methods, values and attitudes, type of work demanded of pupils, methods of evaluation etc.

The pupils' lack of historical and geographical background knowledge causes many problems in tackling comparative materials and the lack of a School Certificate Social Studies examination in form 5 devalues Social Studies in the pupils and the teachers eyes. "It's fun but it doesn't matter!"

I should emphasise that the views expressed here stem from my own personal experiences of schools in Dunedin, and may not be relevant to other areas.

Reference:
Department of Education, Wellington, (New Zealand), 1977. Social Studies Syllabus Guidelines.

Minorities: A Marginal Interest

Dave Hicks
Education Officer for the Minority Rights Group

Consideration of various minority situations is, almost by definition, as neglected in the curriculum as in society generally. yet it is important to consider a) why the investigation of such situations is necessary in the curriculum, and b) what their curriculum context might be.

1. THE SIGNIFICANCE OF MAJORITY/MINORITY ISSUES

Discrimination against ethnic, religious and cultural minorities underlies many of the world's contemporary trouble spots whether on a regional, national or global scale. Yet as long as the focus is solely on the minority group they may be seen as of marginal interest only. The term majority/minority issues is thus much to be preferred for it indicates the dialectical relationship between any minority and the corresponding dominant group. It also indicates that such issues are of major concern because they reflect as much, if not more, on the majority than on the minority group. Over the last year one could cite Ireland, Eritrea, the Basques, the Kurds, Palestinians, Tamils, American Indians, Aborigines and migrant workers in Europe as but a few of these situations daily confronting us and our students in the media. Whilst these may appear very diverse and unrelated situations key concepts and generalisations are available which illustrate a basic set of similar patterns.

The development of the nation-state system for example has been one central factor in the creation of minorities, for territory, political power, people and culture rarely coincide. Thus several minorities came about as the result of labour migration, often forced, during the colonial period, for example Indian South Africans, East African Asians and Blacks in Brazil. Migrant workers in Europe represent similar labour migration but from the 'third world' in a neo-colonial context. Economically exploited minorities always occupy marginal places in society as statistics on income, housing, health, employment and education always show. It is no coincidence that groups such as American Indians, Chicanos and Aborigines feel strong links with the 'third world', for they themselves have suffered from internal colonialism.

Broad patterns also emerge when considering the various aims of minority groups. This is not to deny that differences of opinion exist within groups, for they do, but they still tend to fall within these few categories. Aims may thus be assimilationist in which the group desires absorption into the main society, or they may be pluralistic and desire peaceful co-existence with the majority and other minorities, allowing mutual exchange and enrichment. In the face of continued oppression a minority may take a more militant stance to reinforce claims for various degrees of autonomy or sometimes secession. In this case the Basques, Bretons, Nagas, Palestinians and Kurds spring to mind.

Majority policies of course follow similar patterns. Thus assimilation may be relatively successful if desired by both parties such as the Irish or East Europeans in the U.K., or the cause of much suffering if resented by the minority group as in the case of the American Indian. A pluralist policy is probably the most likely to be successful as it offers freedom and dignity on both sides, but often what is seen as pluralism by the majority may indeed be seen as exploitation by the minority. More extreme majority policies are represented by Amin's population transfer of the Ugandan Asians and Hitler's extermination of the Jews. The likelihood of minority aims and majority policies coinciding is not very great and it is this clash which generally forms the basic of majority/minority conflicts.

Another central feature of all such issues relates to intergroup perception and its constituents such as prejudice, stereotyping and discrimination. This whole area of social psychology has a large part to play in coming to any understanding of the hostility aroused over majority/minority relationships.

2. *THE MINORITY EXPERIENCE*

To be a member of a minority group is not only to be set objectively apart by physical and/or cultural marks so that one occupies a disadvantaged position in society (economically, socially and politically), but it is also to partake of subjective characteristics which further reinforce the process. Thus continuous discrimination against a group, whether blatant or subtle, eventually generates a sense of isolation and of persecution leading to a turning inward of the group. If low status is forced on one continually whatever efforts are made to escape from it, and if one's religion and culture are consistently portrayed as inferior and the mores of the dominant group held up as the only desirable ones, then one's very identity is called into question. The ramifications of these objective and subjective characteristics are well explored by Makielski (1973) in the American context.

The key to sensitive handling of majority/minority issues in the curriculum must thus rest on the ability to know what it *feels* like in a particular situation. Objectively there may indeed be little discrimination but if subjectively one feels threatened the world is a different place. Of course all too often these two levels coincide and reinforce each other. It is thus impossible to write 'objectively' about most majority/minority issues because it is about how people *feel* and about how they perceive their reality. Thus most works which set out to describe minority issues 'objectively' do so from the viewpoint of the dominant group. Fortunately minority viewpoints are increasingly heard, largely as a result of the critical events in the USA in the 1960s. As Blacks, Indians and Chicanos fought for their identity and political expression so both women and students (although numerically not minorities) began to see their *status* as that of a minority. (Similarly Blacks in South Africa, Namibia and Zimbabwe have numerical superiority but minority status.)

It is of course all too easy for the majority to dismiss the minority experience as irrelevant, the more so when it attacks the very myths on which a society has been built. Thus Brown (1971) and others have done crucial work in elaborating on the Indian perception of American history in general and of the West in particular. This shouldbe statutory reading for anyone who wants to know what the USA is all about. It does not merely shed a little light on American history it calls for a total rewriting of that history, historical 'reality' hitherto defined solely by the dominant majority. Consider how it feels as described here in Frideres (1975):

"The first step towards surviving in an alien environment is to feel proud of who you are. Being surrounded by an aggressive and confident majority has made me somewhat defensive: I have spent a lot of years trying to convince myself, after being told all my life that I was no good, because I was an Indian, that I am really alright. That I am a human being like everyone else and that maybe we Indians did have something to contribute to society, something that was sadly missing in the dominant culture."

The ability to empathise, to begin to feel however faintly what it is like to be in someone else's shoes, is the basic skill to be sought after here, and it can best be done by trying to get inside the minority experience. It is also a way of breaking down the stereotypes which act as obstacles to clearer perception. It *does* matter that the MACOS materials portray the Netsilik Eskimos as they do. All too often indigenous minorities are portrayed as they *used* to live and not as they live now! Still very few school books try to convey the minority experience in such cases and all too often it is only the final page which is about the situation as it is *today*. However there are other sources and Brody (1975) paints all too clearly the realities of culture clash in the eastern Arctic between Whites and Eskimos.

3. *WHO DEFINES THE PROBLEMS?*

The expression majority/minority issues may at times seem a rather clumsy one and it is far more frequent to come across minority problems as the heading for this area of interest. This begins to raise interesting questions however as to exactly what is meant. It often is used to mean the sorts of problems that minority groups find themselves facing, and as has been suggested above broad patterns are discernible here. It is also used however to mean the problem that minorities pose to society at large i.e. to the dominant group. Perhaps this should not be surprising if much of the work done on minorities is by researchers from the majority. It does mean however that it is all too easy to define the problem as the minority group itself, scapegoating occurs and the victim is blamed for his own oppression. Certainly an oppressed minority may build up a reservoir of resentment but to argue that "They're all so lazy in school . . ." or "All . . . have chips on their shoulders" is to fail to stand back and consider the tensions present. It is not the disadvantaged minorities in a society that make up a race problem for example, it is the reception that the dominant society (often white) gives to them that is the real problem. Already existing weaknesses in a society i.e. in relation to education, housing and employment are then likely to be highlighted by the presence of minorities. Kiernan (1972) has charted in detail the attitudes engendered by European imperialism, attitudes which run deep and, despite the claim that Britain is a tolerant nation, are still very much with us. It is of course particularly difficult to persuade a dominant group that prides itself on tolerance that it may at the same time have institutionalised discrimination.

Hodge (et al 1975) in particular has suggested even more fundamentally that it is traditional "western" concepts, values and institutional structures themselves that support various forms of group oppression including racism, sexism and elitism. The nature of racism is an important consideration in majority/minority issues and fundamentally involves belief in, and practice of, domination by one social group calling itself a "race" over another social group identified as of another "race". There would thus seem to be three basic components to racism: i) a belief that humanity is made up of well-defined "races"; ii) a belief that some "races" are superior to others; iii) a belief that the so-called superior "races" should dominate the inferior ones and an attempt to put this into practice. The third element is the critical one but it can occur in a variety of ways without necessarily having to be part of government policy as in South Africa for example. Centuries of colonial "brain damage" based on a eurocentric view of the world is quite sufficient to institutionalise racism in a society. Thus Smith (1977) has made quite clear the extensive nature of racial discrimination in the U.K., discrimination aimed particularly at our ethnic minority groups.

We need to be aware therefore that it is often *we* who define the problem, especially if we are white European middle class, and it is no wonder that American Blacks and Australian Aborigines both talk of their 'white problem.' It is thus important in this context to look carefully at how teaching/learning resources deal with majority/minority issues. For example does the material foster awareness, sensitivity and empathy over the issues dealt with? Are minority history and culture dealt with in a positive way? Is the breadth of minority response to discrimination illustrated? Would the materials have a positive effect on minority self-image and esteem? Unless the answer to these questions is yes it may be better not to use the materials at all, or certainly to ensure that students reflect critically on them themselves. Guidelines for evaluating materials are available, as those by Klein and Jones (1977), whilst the Education Officer of the Minority Rights Group is currently working on ethnocentric bias in school textbooks in the U.K.

4. *THE CLASSROOM NEED*

It is to be hoped that both the need for examining majority/minority issues and exploring the minority experience are apparent. There is clearly no need for an extra subject in the curriculum called Minority Studies, for a variety of contexts already exist and are available. As recent contact with schools has shown these issues are looked at in Social Studies, World History, Religious Education and General Studies. In addition some work is found in English, Geography, Environmental Studies, Humanities, World Studies, Community Studies, European Studies and Integrated Studies.

The possible contexts are thus manifold and it may be useful to recap on the rationale for looking at any majority/minority issue in the classroom:

a) Helping young people *to make sense of the news* means interpreting events that are constantly occurring around one. As has already been indicated minority issues are constantly in, or not far from, the headlines.

b) Consideration of majority/minority clashes necessitates *an understanding of majority attitudes.* Understanding intergroup perception can enable students to grasp more clearly the nature of situations they themselves may be in as well as situations in the wider world.

c) Since one of the few constants in the twentieth century is change itself *learning to cope with change and conflict* is a necessary requirement for survival in society. Minority claims essentially upset the status quo and are therefore likely to result in both change and conflict.

d) Since we live in, always have lived in, and always will live in *a pluralistic society* it is important that curricula, whether in areas where ethnic minorities live or not, reflect the multi-cultural nature of U.K. life today.

e) Coping with change also involves *preparing for the future.* The sort of local, national or global future we have, or wish to work towards, will inevitably relate to the ways in which various majority/minority clashes are handled.

f) A major aspect of the *self-development and ful-*

filment of students involves learning to respect the right of others to equal fulfilment. A vital part of such understanding is making the beliefs and behaviour of other groups understandable from the perspectives of those involved. An ability to empathise with others may in fact be the most crucial reason of all for teaching about majority/minority issues, for only out of real empathy can understanding come and thereby a commitment to social justice.

An indication of just what can be achieved in the classroom in this context is found in Searle's work (1977) with students in an East London secondary school. Here, in a particular classroom in a particular school, students have reflected through poems, plays and stories, on their own immigrant origins, local history, and racist incidents in the 'third world' and elsewhere. Local, national and global issues are seen to be inextricably linked but also capable of being handled and understood by young students.

The nearer one gets to home of course the more controversy majority/minority issues raise. One only has to think of the Schools Council Project on Multiracial Education, which started way back in 1973 and has yet to be published. Attempts have been made to disentangle the various controversies and vested interests, notably by Hodges (1978), which in essence relate to identifying racist ideas from the host community as the real problem.

The whole field of multicultural education is a pertinent one here and Hicks (1978) has made some preliminary explorations of this in relation to majority/minority issues elsewhere in the world. The Minority Rights Group have also published more than thirty reports on particular minorities which are useful for teacher or sixth form reference. Gandhi said that a civilisation should be judged by its treatment of minorities, for they are clearly a *central* rather than a marginal issue.

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NOTE

Copies of the reports published by the Minority Rights Group are available from 36 Craven Street, London WC2N 5NG.

The Education Officer's address is 2 Tarn Cottges, Whitemoss, Grasmere, Cumbria LA22 9SF. He would particularly like to hear from teachers who are interested in analysing ethnocentric bias in teaching materials.

The Reports already published by the Minority Rights Group are:

No. 1 Religious minorities in the Soviet Union (Revised 1977 edition) (price 75p)
No. 2 The two Irelands: the double minority — a study of inter-group tensions (Revised 1972 edition) (price 30p)
No. 3 Japan's minorities: Burakumin, Koreans and Ainu (New 1974 edition) (price 30p)
No. 4 The Asian minorities of East and Central Africa (up to 1971) (price 30p)
No. 5 Eritrea and the Southern Sudan: aspects of wider African problems (New 1976 edition)
No. 6 The Crimean Tatars, Volga Germans and Meskhetians: Soviet treatment of some national minorities (Revised 1973 edition) (price 30p)
No. 7 The position of Blacks in Brazilian society (price 30p)
No. 8 The Africans' predicament in Rhodesia (Revised 1973 edition) (price 30p)
No. 9 The Basques and Catalans (New 1977 edition) (price 75p) ('The Basques' aussi en français, auch in deutsch)
No. 10 The Chinese in Indonesia, the Philippines and Malaysia
No. 11 The Biharis in Bangladesh (Revised 1977 edition) (price 75p)
No. 12 Israel's Oriental Immigrants and Druzes
No. 13 East Indians of Trinidad and Guyana
No. 14 The Rom: the Gypsies of Europe (Revised 1975 edition) (aussi en français)
No. 15 What future for the Amerindians of South America? (Revised 1977 edition) (price 75p) (aussi en français)
No. 16 Problems of a displaced minority: the new position of East Africa's Asians (New 1978 edition) (price 75p)
No. 17 India and the Nagas
No. 18 The Montagnards of South Vietnam
No. 19 The Namibians of South-West Africa (Revised 1978 edition) (price 75p)
No. 20 Selective genocide in Burundi (aussi en français)
No. 21 Canada's Indians (Revised 1977 edition) (price 75p)
No. 22 Race and Law in Britain and the United States
No. 23 The Kurds (Revised 1977 edition) (price 75p)
No. 24 The Palestinians (Revised 1977 edition) (price 75p)
No. 25 The Tamils of Sri Lanka
No. 26 The Untouchables of India
No. 27 Arab Women (Revised 1976 edition) (aussi en français)
No. 28 Western Europe's Migrant Workers (aussi en français)
No. 29 Jehovah's Witnesses in Central Africa
No. 30 Cyprus
No. 31 The Original Americans: U.S. Indians
No. 32 The Armenians (Revised 1978 edition) (price 75p)
No. 33 Nomads of the Sahel (price 75p)
No. 34 Indian South Africans (price 75p)
No. 35 Australia's policy towards Aborigines 1967 — 1977 (price 75p)
No. 36 Constitutional Law and Minorities (price 75p)

Price 45p unless otherwise stated.

Political Education in the Colleges: A Note Comparing Two Survey Results

L. J. Robins (School of Social & Community Studies, Leicester Polytechnic

INTRODUCTION

The duplication of survey exercises without a specific purpose could be judged as so much effort wasted, and yet it is from the conduct of independent, yet similarly orientated studies that fragments of methodology are learnt. This paper attempts to explore and account for the discrepancies in an area of overlap between a Hansard Society/Nuffield Foundation survey into political courses in teacher education and a national survey by Worcester College of Education into the number of students whose courses professionally equipped them to teach Politics at the classroom level. It is concluded that the pattern of communication between source and survey target is an important influence on the structure of response and the contents of information elicited from respondents.

THE SURVEYS

In April 1975 the Hansard Society and Nuffield Foundation launched a blanket survey of institutions concerned with teacher education in a *"Politics in Teacher Training"* investigation.(1) The questionnaire was concerned with the political content of pre-service courses (academic, professional, and Education7, postgraduate, and in-service courses. Respondents were requested to list the courses on offer, or to be offered in the 1975/6 academic year, and to provide copies of syllabuses and any other relevant material. In October of the following year, Worcester College surveyed polytechnic departments and colleges of education in order to establish the supply of BEd and Cert Ed Politics teachers on to the 1976 job market(2). Although the Hansard/Nuffield survey was an investigation into the nature of courses, and the Worcester survey differed in that it iwas basically a head count of student numbers, it seems reasonable to expect that questions 1 ((1) and (2)) of the former and question 2 of the latter would produce rather similar responses.(3) It is possible, of course, that a college course with formal political content will not prepare the students enrolled on it to teach Politics at the classroom level. However, the very purpose of the institutions concerned limits this contingency to a minimal level since most courses are directed towards school needs.

In order to compare like with like, it was necessary to eliminate details of 'proposed', 'DipHE', postgraduate and in-service courses fromt he Hansard/Nuffield returns. Once these courses had been deleted, it was clear that the only similarity between responses was the absolute number of returns—the Hansard/Nuffield investigation produced 58 returns and the Worcester survey, 66. Once it was found that of these, only 37 responding institutions were common to both surveys, it was not surprising that each investigation yielded discrete data. It seems worthwhile exploring possible explanations for these irregularities and attempting to estimate their impact in terms of the information collected.

RESULTS

The Hansard/Nuffield study sent questionnaires to 165 colleges and, for this part of its investigation, had a response rate of 35 per cent. The Worcester survey was selective. 'Politics' was defined as a social science and the overwhelming majority of institutions sampled were drawn from the ATCDE's *Guides to Social Science Courses in Departments and Colleges for Teacher Training*.(4) Seventy-four institutions were contacted and the response rate was 88 per cent.

Table I lists the colleges and polytechnics which responded in each survey. The problems involved in investigating institutions such as these, particularly when analysis of returns from the 37 institutions common to both surveys revealed that whilst the contents of 30 corresponded in the broadest terms, seven differed in their responses for reasons other than changes in the year that intervened between the two studies. The most likely reason why an institution should answer 'yes' regarding Politics courses in one survey, and 'no' in another, or vice versa, appears to be related to the more general problem of the response patterns indicated in the table.

A critical distinction between the two surveys is found in the communication process between source and target. The Hansard/Nuffield questionnaire was addressed to the Principal of each college and contained a letter which requested that arrangements be made by him to have the questionnaire completed and returned. It seems reasonable to argue that confronted with the task of administering the completion of the 'Politics in Teacher Training' questionnaire, by selecting who amongst his staff was most appropriate or willing to complete it, the principal was in fact defining the nature of 'Politics'. Until relatively recently, most Politics taught in colleges was the 'Arts' Politics associated with subjects such as History and Geography.(5) Many principals appeared still to think along these lines and this undoubtedly influenced decision-making in the 'two-step' flow of communication between source and respondent.

Institutions included in Worcester returns, but not included in Hansard returns.	**Institutions common to both Hansard and Worcester returns.**	**Institutions included in Hansard returns, but not included in Worcester returns.**
Avery Hill, London.	Bordesley, Birmingham.	Bedford College.
Battersea College, London.	Bingley College.	Berkshire College, Reading.
Cartrefle, Wrexham.	Bishop Otter, Chichester.	Chester College.
C.F.Mott, Liverpool	Brighton College.	Garnett, London.
Chorley, Preston.	Bulmershe, Reading.	Gipsy Hill, London.
Dartford College.	Caerleon, Gwent.	Homerton, Cambridge.
Digby Stuart, London.	Charlotte Mason, Ambleside.	Huddersfield College.
Hockerhill, Bishops Stortford.	Christ's College, Liverpool.	Llandaff, Cardiff.
Ilkley College.	Coventry College.	Matlock College.
Leeds Polytechnic.	Crewe & Alsager College.	Middlesex Polytechnic.
Madeley, Crewe.	Darlington College.	Newcastle Polytechnic.
Manchester Polytechnic.	De la Salle, Manchester.	Ripon College.
Mather, Manchester.	Didsbury, Manchester.	Rolle, Exmouth.
Middleton St.George, Durham.	Doncaster College.	St.Mary's, Bangor.
Northampton College.	Dudley College.	St.Matthias, Bristol.
Northumberland, Ponteland.	Edge Hill, Ormskirk.	Sarum St.Michael, Salisbury.
N.E.L.P.	Elizabeth Gaskell, Manchester.	Seaford COllege.
Notre Dame, Liverpool.	Endsleigh, Hull.	Stockwell, London.
Padgate, Warrington.	Furzedown, London.	Sunderland Polytechnic.
Polytechnic of Central London.	Loughborough College.	Westminster, Oxford.
Poulton-le-Fylde College.	Margaret McMillan, Bradford.	Wolverhampton College.
Saffron Walden College.	Milton Keynes College.	
St. Paul's, Cheltenham.	Newman, Birmingham.	
St. Peter's, Birmingham.	Northern Counties, Newcastle.	
Swansea College.	North Riding, Scarborough.	
Teeside, Middlesborough.	Portsmouth College.	
Trinity & All Saints', Leeds.	Redlands, Bristol.	
Wentworth Castle, Barnsley.	St.Catherine's, Liverpool.	
West Midlands, Walsall.	St.Hild & St.Bede, Durham.	
	St.Luke's, Exeter.	
	St.Mary's. Newcastle.	
	Sheffield College.	
	Shoreditch, Egham.	
	Southlands, London.	
	Trent Polytechnic.	
	Westhill, Birmingham.	
	Worcester College.	

TABLE 1. **Teacher Training Institutions responding in surveys sponsored by the Hansard Society/Nuffield Foundation and Worcester College.**

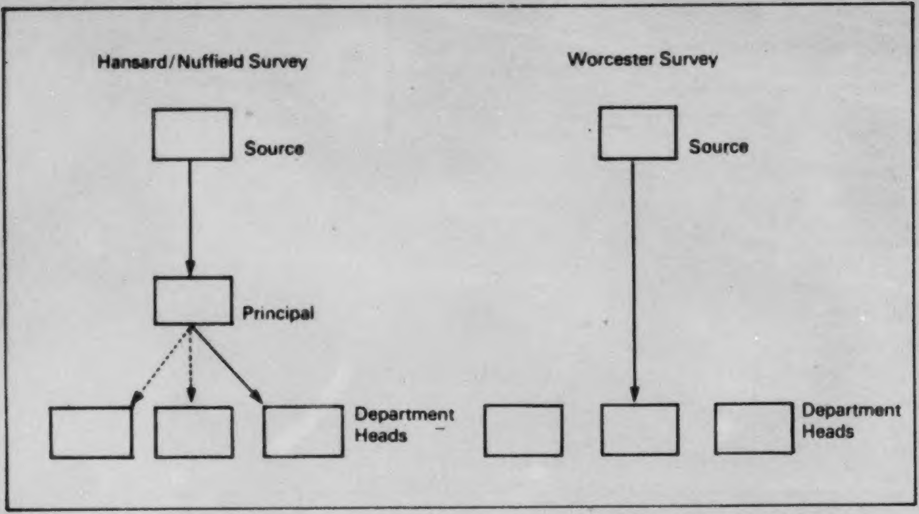

FIG.1. Flow of communication between source and target in two surveys.

Thus the principal cannot be regarded as a neutral intermediary between source and respondents—rather, his decision to circulate the questionnaire or restrict it to one of several possible subject departments is a paramount influence in determining the structure and content of responses. In the Worcester survey, the nature of the subject content was, to a much greater degree, defined at source. Hence questionnaires were directed to specific Heads of Department, with personal letters for those of them, over half, who were known on the 'grapevine'. The varying pattern of responding institutions in each survey and the seemingly contradictory responses from individual colleges are far less likely to arise from confusion at the college level than they are from differences resulting from the 'one-step' and 'two-step' flow of communication.

The relatively limited area of overlapping institutions responding to both surveys, together with the contested responses from some of these, must result in a cautious view of the information collected. Given a high response rate and an acceptable degree of reliability, it could be expected that the Hansard/Nuffield universal survey would collect details of all non-Social Science courses with political content, plus the information on all social science courses which should be in the Worcester returns. Actual results show that this is far from being the case, mainly because where an institution made a positive response in each survey, on at least half the occasions the Hansard/Nuffield project would collect information on 'Arts' Politics only. Hansard/Nuffield reported the existence of 45 academic courses run by 16 teacher training institutions which fell into the area of the Arts. These were courses with names such as 'Britain between the Wars', 'Third World Studies', and 'Twentieth Century International History', which were not the concern of the Worcester survey. Hansard/Nuffield also collected information on 14 Social Science academic courses, such as 'Political Sociology' and 'Sociological Studies', in 13 institutions which were similarly monitored by Worcester, and one course from one institution which was not. The Worcester survey 'discovered' an additional 34 Social Science academic courses with political content run by 24 institutions which were not recorded in Hansard/Nuffield returns.

The situation with respect to professional courses was much the same. Hansard/Nuffield recorded 5 Arts-orientated courses, such as 'The Teaching of History', in 5 institutions which were not, of course, in Worcester returns. Details of two professional courses with a Social Science orientation were found in both sets of returns, and Worcester produced information about 4 'Social Studies' courses in 4 institutions not included in Hansard/Nuffield returns.

CONCLUSION

Frequently there is only one method by which to obtain information about current developments in the higher education sector, and that is by a questionnaire survey of the appropriate institutions. In the two surveys examined, there seemed to be a strain in survey design and data collection between control at source of the blanket 'search and sweep' survey and 'individually targeted' questionnaires, which is not easily overcome. Whilst the one-step pattern of communication between source and preselected respondent may reduce the problem of non-response through, amongst other things, the shared co-orientations of both parties, it may be restrictive in that many authentic cases are consciously and unconsciously excluded. In other words, the definition of subject matter at source limits the scope of the enquiry and should the sampling frame be inadequate, then some legitimate cases may be excluded. On the other hand, the two-step flow of communication which removes decision-making from source to intermediary has obvious problems in loss of control and also encounters the usual problems of low postal response rates.

NOTES

1. **BRENNAN, T. (1975)** *Politics in Teacher training: Preliminary Statement on Responses from Questionnaire.* Hansard Society & Nuffield Foundation. Also BRENNAN, T. (1976) *The Place of Politics in Teacher Training.* Hansard Society & Nuffield Foundation.
2. **ROBINS, L & A. KIDD (1978)** Politics Teachers: Initial Training and Employment in 1975/6' **Teaching Politics, 7, 23-35.**
3. The Hansard/Nuffield questionnaire asked: '1. Pre-Service Courses (1) Academic Courses. Are any courses/units/modules wholly or mainly concerned with aspects of Politics and Government-to be offered in the academic year 1975-6 and/or in subsequent years? If so, can you please specify below, indicating (here or in attached statement) how they fit into the overall pattern of the course? Please attach relevant syllabuses or statements. 'and' (2) Professional Courses (Not Post Graduate Certificate) Do you offer, or propose to offer, any course(s) at Certificate or BEd concerned with the teaching of Politics and Government? If so can you please give a brief indication of its (their) nature below and attach any further details available?' After enquiring about the number of Cert Ed and BEd students who left college professionally equipped to teach Politics, the second question in the Worcester questionnaire asked, 'If possible, could you give the name of the course(s) which contributed towards the ability to teach Politics' with response spaces under columns headed 'Academic course(s)' and 'Professional course(s)'.
4. **McCREADY, D. (ed.) (1973) Guides to Social Science Courses in Departments and colleges for Teacher Training.** London: ATCDE. Cumulative supplements updated information to 1975.
5. **See HEATER, D. B. 'Teacher Training' in HEATER, D. B. (ed.) (1969)** *The Teaching of Politics.* London: Methuen.

THEMES IN SOCIOLOGY

Y. Beecham, J. Fiehn and J. Gates

Harrap are pleased to announce Deviance, the first title in a new three part series designed for CSE, CEE and 'O' level students. The series examines sociological issues in a critical way, each book taking a particular concept and developing it analytically to bring sociological meaning to the student's everyday life.

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SHORTS

The purpose of this page is to signal the existence of interesting articles pamphlets and so on which might otherwise have escaped the notice of members. We are particularly interested in noting items in fringe magazines or other journals which are not widely read by social science teachers. So if you come across a piece which you would like to share with other readers please write to Roger Gomm. 1 Cross Green, Cottered, Buntingford, Herts.

Worsley et allia *'Modern Sociology'* **1978** edition. Penguin.

The 1977 publication of the second edition of *'Introductory Sociology'* by Peter Worsley and his team is now complemented by the 1978 appearance of the second edition of 'Modern Sociology' the book of readings that goes with the main text. Over thirty items have gone from the first edition and over forty have been added to the second. There is a wholly new section on *'Development and Underdevelopment'* and the sections on the *Family, Education* and, *Work and Industry* are almost completely new. *Communities and Cities* also has a lot of fresh material. These revised editions of probably the best selling introductory texts re-establish their position as the nearest thing to a complete introductory course available in two volumes. The intellectual level remains however rather above that of the average 'a' level student.

Incidentally, Penguin books say that a second edition of the third volume in the series *'Problems of Modern Society'* is due out in autumn 78.

Pat McNeill.

The Listener 13th April 1978.

This issue contains the edited transcript of Bryan Magee's interview with Hilary Putman, one of the four or five foremost figures in the philosophy of science. It is particularly valuable for sociology teachers since it dissolves the stereotypical image of the 'hard sciences' against which sociology is often unfavourably contrasted. With a little assistance it is comprehensible to second yeard 'A' level students. Incidentally it is being argued at present by some scholars in Quantum Mechanics, (that most 'scientific' of all sciences,) that the whole structure of theory in this area stands or falls on the detection of a particle called a 'graviton' which being without charge or mass is undetectable.

RG

'Why the Poor Pay More' edited by Francis Williams. MacMillan 1977

This book was published for the National Consumer Council and is a collection of essays which show that 'our systems – in private commerce, in the creation of wealth, even in the provision of public services – seem often to conspire to visit a further disadvantage on poor people'. Poverty is not only a matter of income but of value for money, or rather the lack of it. Each essay takes a particular theme (eg Housing, Education, Legal Services) and shows how 'consumer detriment' op rate in each one. Packed with hard facts and figures, and reasonably up-to-date, the essays are well within the grasp of 'a' level students and perhaps of some at 'O' level. Any one essay could be the basis of project work. Midwinter on Education is a particularly useful summary' Pat McNeill.

Critical Social Theory; an exposition and critique. John P. Scott **British Journal of Sociology** Vol 29 no 1 March 1978.

This is an excellent exposition of a notoriously difficult and opaque area of sociological theory. As an introduction to Habermas and the Frankfurt School it makes you wonder why it all seemed so difficult.

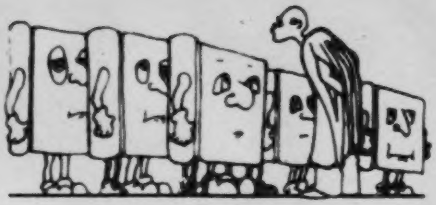
Pat McNeill.

Radical Science Journal 6/7

This issue contains a short but penetrating article on the Grunwick dispute by Les Levidow which will be useful to teachers who use Grunwick as an industrial relations case study. The value of the article lies in the way in which it relates the dispute to the production process; a combination of high speed continuous process production meeting an erratic demand with labour intensive manual and clerical work, and the nature of the labour force; largely immigrant women, traditionally docile but able to draw on strong community ties in times of crisis.

Radical Science Journal is available at £1.75 per issue, or £3 for three issues from **RSJ, 9 Poland Street, London W1V 3DG**

RG



REVIEWS

Reviews Editor: Stephen Moore

Reviewing for 'The Social Science Teacher'

With the constant publication of new books and teaching materials in the social sciences, one of the most important services 'The Social Science Teacher' can offer is accurate, up to date reviews by teachers themselves. If you feel you could write a review of a new book, why not send one to me, and if it is good enough we will publish it. Alternatively send me your name, address, the subjects and age ranges you teach and I will put you on our list of possible reviewers for books sent to us by publishers.

Write to: Stephen Moore, Reviews Editor,
92A Valkyrie Road, Westcliffe on Sea,
Essex.

Local and Central Government (2nd edition)

By Kathleen Allsop
Hutchinson (£1.75)

Target Group: C.S.E. or O-level

This recently updated book was originally published in 1976, and therefore represents a text produced during a relatively stable time in British politics, in the sense of an absence of major institutional changes following the upheavals in the early 1970's. The author states in the preface that 'two years are a long time in government. Changes in laws and other new developments have made some re-writing and additions to the first edition necessary'. Undoubtedly this is true but those changes made in the second edition are not significant enough to alter the layout of the book. It is mainly the updating of facts, especially of statistical material as it becomes more accurate, and changes in names and terminology that have been introduced.

The subject matter of the book can, conveniently, be sub-divided into the two sections suggested in the title itself; namely, those areas dealing with local authority services, organisation and operation, including concepts of regional government, and those areas which are grouped under the heading of the National government, mainly from the viewpoint of the Executive.

The first nine chapters are broadly concerned with local government and cover the organisational structure since the changes implemented in 1974; public services and the responsibilities of different 'tiers' of local authority for their provision; local elections; Councils and their operation, and the role of the local Councillors; as well as chapters on local authority financing, public corporations, regional authorities and devolution — although coverage of the latter is a little weak in view of its future importance in Britain, and the coverae here is limited to a documentary presentation of the Scottish and Welsh Nationalist parties policies and three brief paragraphs on the overall issue which fail to suggest that there will be any likelihood of stimulating student interest in this problem.

The remaining seven chapters are concerned with national government in Britain and cover the areas of: national government's functions (in respect of social and economic policies); political parties and their organisation and role in the electoral process; Parliament; the Executive (and the role of the Prime Minister and Cabinet) with a separate chapter on the Civil Service and government departments. The final two chapters are, devoted to national finance, (although there is little mention of the Budget here) and Democracy. This last chapter, however, covers but a single page and is, I feel, woefully lacking even for this level. A lengthier coverage of this topic would have been invaluable as a leader to students wishing to move on to a study of government in Britain at higher levels.

As a 'basic text' for C.S.E. level Politics and Civics students, written in 'simple and concise terms' it is largely successful. This is due in no small way to the method of presentation of the varied material. It is certainly up-to-date and well-researched for source material, although as a minor criticism the nature of this source material contained in the bibliography is a little thinly spread in some of the areas, tending in the main to produce a very generalised reading list, although there are some useful addresses which may be suitable for students engaged in private work.

The chapters are presented in largely factual form with extensive use of photographs and diagrams — especially in the series of chapters on Parliament, Government and the Civil Service.

In parts, the author attempts to encourage the student using the text to investigate certain events, situations and organisations for himself. But some attempts are left as a mere afterthought towards the end of a chapter with little guidance, outside of the reading list, for such student research. In situations within the classroom where it is possible to give adequate asistance this would not be too severe a problem. Indeed the text does raise a number of useful questions which could form the basis of profitable discussion, if some advance preparation is taken. It is perhaps in this last area that this text could have its best use. I could foresee that teachers might use this book as a basic text for a Mode III C.S.E. style exam rather than most conventional exam formats in existence. Its presentation is varied enough to allow an extensive degree of exploration of specific areas highlighted in the text whilst still giving a broad grounding in most of the basic areas; although I feel unnecessarily, in the areas of co-ordination and management practices in local government as envisaged by the Maud and Bains reports.

Nevertheless, with the current trend of increasingly expensive basic text books, this is a publication well worth the cheap price tag and one which could be equally useful at C.S.E. or at levels slightly above this without losing its value entirely.

Keith Laker, Southend-on-Sea, Essex.

'Luke Street: Housing Policy, Conflict and the Creation of the Delinquent area'

By Own Gill

MacMillan 1977 £3.50.
Target Group: Teachers.

Owen Gill has written a revealing and penetrating book which attempts to analyse what he calls 'the conflict, imagery and disharmony' of urban life by focusing on a group of boys who live in an urban area where conflict with the authorities is endemic. In his quest to understand their life-style and the production of behaviour that comes to be registered as 'delinquent', he was drawn into issues of policing, houseing policy, urban stereotyping and the sociology of reputations. The end product is a refreshing and enlightening study which has something original to say about delinquency in particular and urban problems in general.

Drawing on evidence from public records, press reports, interview data from both insiders and outsiders, housing department records and a considerable amount of ethnographic detail, the author provides a clear insight into a small neighbourhood in the Merseyside connurbation which has been given the pseudonym 'Luke Street'. Luke Street is typical of a pattern of urban decline seen in the twilight areas of large British cities' The book focuses on the area and challenges the more traditional explanations for both delinquency and urban decline.

Gill begins by tracing the socio-historical development of Luke Street and its subsequent deterioration in the 50s and 60s. By the late 1960s the Luke Street neighbourhood had reached what Gill calls 'a state of uneasy stability'. In other words, many families wished to leave the area but nobody wanted to be re-housed there, due to its reputation. In developing his arguments, the author points out that *'one of the most obvious and significant ways in which our hierarchical society operates is in our differential access to residential space — in other words where we are allowed to live'.* Hierarchies of desirability develop both in relation to the kinds of tenant and the kinds of housing areas. Through allocation procedures based on subjective feelings of housing officials, one arrives at the situation where those whose economic resources are low and whose power is minimal are allocated housing in areas that become increasingly disadvantaged. The author shows how problem families are dumped in one area, thereby exacerbating the situation. By the use of housing records he shows how moralistic considerations come into play in allocating housing and how the hierarchy of desirability is closely linked to a hierarchy of respectability. Thus he suggests a relationship between a lack of power, residential location and delinquency.

As Gill's thesis unfolds he demonstrates how, 'the superstructure of delinquency, that is, the police, courts and social work agencies operate differently towards different areas and thereby play a key role in the amplification of delinquency'. Obviously the reputation of Luke Street is important and one is treated to a stimulating section on the interplay of urban decline and reputations. By the 1960s Luke Street had acquired negative labels in which it was perceived as abnormal and problematic.

In the first half of the book, Gill provides a well-documented chapter on the official delinquents of Luke Street which includes information on the age and sex distribution of offenders and the variety of officially recorded delinquency. As a conclusion he writes *'arrival in the area appeared to be significantly related with involvement in behaviour which came to be officially recognised as criminal and delinquent'.*

Having examined the external perceptions of Luke Street, he changes focus successfully to reveal the inner life of Luke Street. As a participant observer Gill spent most of his time at 'Caseys', a public house. This was chosen as a focal point as it was the meeting point of many people in the neighbourhood. The majority of delinquent behaviour occurred within a twenty yards radius of the main door of Casey's. In addition, for many adolescents in the neighbourhood, Casey's was a socialising institution.

In the final chapter of the book Gill focuses on the difficulties and characteristics of the boys in the neighbourhood and notes that the primary activity of the boys' lives was 'hanging about' due to unemployment and a lack of money. I particularly liked the concluding chapter of the book which briefly summarised the previous chapters.

Finally the book is not designed to accommodate the newcomer to sociology and throughout its pages there is the implicit assumption that the reader will already possess the tools, techniques and jargon, relevant to sociological analysis. Nevertheless, this is a very competent book on a difficult and far-ranging subject which is valuable for the arguments it conveys and the evidence it contains. The book is exciting and enlightening and I would recommend any serious teacher of sociology to arm himself with a copy.

John A. Meleady,
Hatch End High School.

'Power and Ideology in Education'

Edited by Jerome Karabel and A H Halsey
Oxford University Press £6.95

Target Group: Teachers

'Education, Economy and Society' was Halsey's (with Floud and Anderson) review of the sociology of education in 1961. This is his up-to-date version, co-edited with a young American whose influence on the style and content of the book is clearly at least as great as that of Halsey himself.

The new book is made up of eighty-page introductory essay, followed by thirty-eight readings, divided into six groups. Some of these are reprints and some are new, but all are written since 'Education, Economy and Society', except for a piece by Durkheim (but that is recently translated).

Future scholars will no doubt juxtapose these two books, as I have, as vividly demonstrating the consequences for the sociology of education of the upheavals that have taken place in sociology since the early 1960s. The first book clearly and excellently illustrated the thesis that the various institutions of society fitted together in a way that enabled society to function more or less smoothly since the institutions served the needs of the society. Human behaviour was the result of these arrangements.

The very titles of the two books point the contrast. The new collection incorporates work from interactionists and phenomenologists, but above all is based on the presumption of conflicts of interest in society rather than of normative concensus, and stresses the central importance of ideology in educational processes.

Furthermore, the introduction and notes make a convincing case for the need to regard all knowledge as socially and historically located, for the importance of personal biography in shaping research, and for the importance of knowing the context of a piece of research (especially the role of government) if it is to be examined critically. Karabel and Halsey declare their 'shared political vision of a classless educational system dedicated to the pursuit of what Raymond Williams has called a common culture'. To be fair to Halsey, he has never been a functionalist or concensus theorist of the cliché type, but there is no doubt that his declared stance in this book is substantially more reflexive and conflict-oriented than he admitted to in 1961. The introduction in fact comprices a resumé of the changes in the sociology of education since 1961. In a mixture of broad sweep and detailed criticism, it examines functionalist theories; human capital theory, methodological empiricism, conflict theories, interactionism and the new sociology of education, and concludes with examinations of the work of Bernstein and Durkheim with a view to generating a new synthesis from all of these. The stress throughout is on what the approaches have in common rather than how they differ, and the case is argued that the developments have been incremental and evolutionary rather than Kuhn-type revolutionary. Thus the authors emphasise the valuable and lasting contribution of each innovation rather than demolishing them, which makes a pleasant change from the apparently compulsive parricide of much recent sociological writing. Karabel and Halsey are at their most critical with the 'new' sociology of edcucation, especially with some of Cicourel's work, and they make the now familiar point that while M F D Young and others have done an important critical job on positivistic and consensual theories, they have yet to produce any substantial amount of empirical research. The introduction concludes with a very lucid account of Bernstein's work, and a contribution to the recent 'rehabilitate Durkheim' movement which will certainly assist that good cause.

The book is massive (over 650pp) and expensive, and the readings are sometimes of limited interest, though the references and bibliographies are invaluable. This is not a book for 'A' level students, but the introduction at least will be on every education student's reading list before long. Unfortunately for Karabel and Halsey, there will be one copy of the book in the library, and fifty photocopies of the introduction in the lecture theatre.

P W McNeill
ST ALBANS COLLEGE

Social Work Practice Under Capitalism — a Marxist Approach

By Paul Corrigan and Peter Leonard
MacMillan £2.95 p.b. 1978

Target Group: Social Work Lecturers and Students, Social Science Teachers and possibly 'A' level students.

It is probable that many teachers of 'A'level Sociology will not immediately be attracted to this book, one of four in the series *'Critical Texts in Social Work and the Welfare State'*, since at first glance it might appear to deal with too specific an area, being written expressly for Social Workers.

For various reasons however, I would recommend this book to pupils and teachers; more specifically because:

a) The book reflects a growing level of self-examination in the social-work area. The Marxist strand of thought is just one in a series of perspectives concerning social work activity, along with for example, Edwin Schur's idea of 'Radical Non-Intervention'. A Marxist approach to social work, then, is here presented as intellectually respectable, and the book is valuable as an example of how ideology directs and suggests action, and could be of value more specifically in the syllabus area of 'professions'.

b) The approach of the authors reflects also a possible change in the direction taken by some British students of deviance. This area might be seen to have moved through a largely empirical phase, onto the 'radical era' of the '60s' (for example Goffman, Becker, Laign) and it is now possible to detect a trend towards a Marxist perspective. This more recent approach, which might be said to emphasise the relationship between the State and deviance, was highlighted by Paul Corrigan in a speech he gave at the National Deviancy Conference last April, when he attempted to outline a general Marxist framework for the analysis of deviant groups. As one member of the audience noted, Corrigan's analysis reflected a shift in emphasis from deviancy's more familiar concern with 'muts, sluts and perverts' to a more concretely-based Marxist perspective.

This observation would appear to have been an accurate one. Corrigan suggested that the radical sociology of deviance of the '60s' failed to carry out the necessary class analysis, in spite of the fact that it often threatened to do so. (Peter Sedgewick's criticisms of R.D.Laing are a case in point; Laign having been attacked for his failure to adopt a consistent and 'active' ideological stance). So a clear shift in approach to the radical sociology of deviance is being offered.

c) Finally, since teachers are, in a very real sense, in a similar position to social workers as regards their relation to the State deviance and social control agencies, many teachers could find their role within the welfare state illuminated by elements of the book.

For 'A'level sociology teachers then, the book is of interest for reasons both academic and personal.

The authors, Corrigan and Leonard, are respectively, Lecturer in Sociology and Professor of Applied Social Studies at Warwick, and the book reflects this marriage of interests. Section I, 'Scenes from Social Work Practice' is a series of six case-studies which are intended to represent practice situations experienced by social workers. Section II is 'Foundations of a Marxist Perspective' and deals with concepts central to Marxism; eg. Production and Reproduction, Class, the State. Section III. 'Towards a Marxist Politics for Social Work' represents a conclusion to earlier sections.

Before these three major sections an introduction to the series and an introduction to this particular volume are given. Here the general perspective is outlined. Leonard writes of the social worker's problem of working 'within a generally aggressive state apparatus'. He wants to move away from, *'accounts of social policy development which operate at a more theoretically sophisticated level, (but which) nevertheless are based upon consensual and pluralist theories of the State and society (and) which are ill-equipped to handle, for example, the phenomenon of increased class conflict or the relationship between community problems and international capital'.* Marxism is *'not simply a theory; it is a political practice which confronts capitalism with an alternative model of a social order'.*

The authors take great care to stress that they offer no final solutions to the problems social workers face every day, but argue against the criticism that writers like Stan Cohen have offered, when he suggests that Marxist prescriptions for social work are not just 'idealistic' but also run the risk of being 'exploitive'. Their book, they insist, is simply part of a consciousness raising campaign, not a series of final solutions for the problems of social work.

Section II offers an excellent analysis of key concepts in Marxist theory, usually with reference to Marx's original works. In this respect it could be of great interest to teachers of 'A' level students.

Section I, which deals with six case-studies and outlines the frustrations experienced by many social workers when faced with the seemingly insuperable problems of family break-up, old-age, isolation, and unmarried mothers, together with organisational problems within the Welfare State, appears unconvincing, largely due to the lay-out of each case study. In spite of their earlier statements concerning their unwillingness and inability to provide final solutions, each section appears neatly to parcel the possible solutions for the radical social worker in each situation. Many practicing social workers would not doubt comment that Corrigan and Leonard are not fully aware of the bureaucratic and organisational pressures and restrictions under which they work.

Section III serves to stress the need for political consciousness among social workers, the need to forge links with the Trade Unions, with community and pressure groups and to engage in a ceaseless dialogue with established political parties. In this section the authors stress their central point – social work should be, and can be about social change.

So in many respects, this is a book which *per se,* is interesting, but a book with distinct weaknesses as regards attempting to come to terms with the everyday problems faced by State-based social worker and, importantly, by their clients. In other words a problem concerning ideology and its relation to human suffering.

Mike Moores
Sir Frederic Osborn School
Welwyn Garden City.

The Right to Useful Unemployment and its Professional Enemies

By Ivan Illich

Marion Boyars 1978 £3.95 (hardback)

Target Group: Teachers

In his latest book, Ivan Illich continues and develops his critique of economic growth and professionalisation as destroyers of personal autonomy and public utility. The style ranges from abstract formulations to the vivid concreteness of historical examples, in the manner which enlivened Aldous Huxley's 'Brave New World Revisited'. Despite its classical neologisms, Marxian terminology, and labyrinthine syntax, which one can almost hear being slowly enunciated in Illich's precise central european accent, the book remains a polemical pamphlet rather than an academic treatise. It is social criticism rather than sociology, a critique of political economy rather than economics. Nevertheless, it should be of interest to teachers and bright students of sociology and economics because it reveals social facts and economic assumptions through criticising them. Illich is superbly alienated from the consensus view of progress, and even from fashionable ecological reservations about the means of achieving it.

His main arguments are:

(1) that the commodity/market intensive society re-reduces autonomously created use-values;
(2) that the professions create false needs; and
(3) that such professional power can be challenged.

He is in favour of people caring for each other and for themselves rather than being cared for by professionals. Commodities should be equally distributed, needs reduced, and tools developed which do not counter these aims but increase user autonomy. The useful unemployment which he proclaims as a right is that of useful unpaid labour for which there would be more time in a less intensive market economy. His own examples include housework, child rearing, medical self-help, and the building of shanty towns without interference from First World town planners. All this, we may note, is contrary to the moves of women's liberationists and the radical poor to make greater inroads into the market economy.

To a sociologist, Illich must surely appear as a utopian who is advocating some form of post-industrial community.

To a sociology teacher, Illich may well seem threatening when he speaks of 'educators who live on society's alienation'. We are indeed professionals who meet or even create needs for tuition long after our students have ceased to benefit because our economy requires its labour force to be certificated.

To a Marxist, Illich, with his complaint that the developing countries are replacing priests with economists, may appear as an arch-conservative in radical's clothing: not only does he offer insufficient indication of how to abolish consumer capitalism in opposition to those who profit from it, but his advocacy of austerity might, if successful, reverse the rising expectations of the poor upon whose resentment, revolution depends.

It is problematic how Illich's austere utopia could be made to appeal to the masses of the First, Second, and Third Worlds. Nearly everyone seems to want Coca-Cola, Japanese stereo, and social services. (Illich documents the exceptions.) Only sections of the western middle class intelligentsia want utopia. Which sections and why? Members of the teaching profession are perhaps making a virtue of necessity if they, in particular, contemplate the prospect of useful unemployment!

Patrick Newman

Whose Music? A Sociology of Musical Languages

John Shepherd, Phil Virden, Graham Vulliamy, Trevor Wishart, 1977
Latimer New Dimensions Ltd.
Hardback £12; Paperback £5.95
Target Group: Teachers

In his foreword to 'Whose Music?', Howard Becker writes: *'I don't see how anyone can finish this book without being forced to think a little differently, at least, than they had thought before'*, a claim which for once I find irrefutable. The aim of the book is to re-evaluate deep-seated assumptions about music; yet attitudes to all aspects of our cultlure (large or small C) are really under review. Assumptions by critics, aesthetes, the BBC, schools and the Arts Council are scrutinized usng a sociological approach which treats existing categories and criteria for judgement as problematic social constructs. This is complemented by a musicological analysis whch relates forms and structures of music to social conditions, to 'world-senses', to other spoken and written languages. It is this unusual juxtaposition of perspectives which jolts the 'thinking-as-usual'; a sigh escapes almost, as one has to admit that one's treasured music, one's relaxation, cannot be divorced from politics and economics.

The range of the debate is impressive. In the first three chapters Shepherd uses the sociology of knowledge, media philosophy, structural anthropology and linguistic analysis to examine the 'deep structure' of musical meaning. Pre-literate, sacred Medieval and tonal music are dissected as examples to demonstrate the inherently social nature of musics. Wishart's chapter on written communication draws parallels between the effects of writing and printing on social structures and the effects of the development of musical notation on oral/aural musical traditions. Of major interest now, of course, is how sound recording has shattered the hegemony of the dominant visual-rational standpoint. Part Two investigates the relationships between social stratification and twentieth century music. Bernstein's theory of elaborated and restricted codes is presented uncritically apart from one foot-note; but the parallels drawn with musical expression and communication are again thought-provoking. Vulliamy examines the dichotomies maintained by the musical establishment between 'serious' and 'pop' music, and how this distinction undervalues and homogenizes much of the Afro-American tradition which includes such diverse fields as jazz, rock, soul and reggae. His case study of music in a comprehensive school should be prescribed reading for any music teacher: the interweaving of interpretations of home background, ability, and 'what counts as music' are of particular concern. Finally, elitist approaches to Culture (including Lukacs and

Adorno!) are brought to task in Wishart's chapter which examines the nature and possibility of radical cultural action.

The very eclecticism (and the cost) of this book may mean a limited readership. There is an explanatory musical appendix; but even so, the book demands of the reader a fair level of musical, sociological and literary awareness. Yet the challenge is exhilarating. One wants to be able to interrogate the authors on so many points. I remained not quite convinced, for example, that tonality, the centrality of the key-note, was an articulation of centralized industrial society. Again, I find problems with an extreme relatavistic approach which denies 'objective' criteria of judgement: if 'authentic' and 'true' are mere interpretations, how then can Wishart accuse technological society of 'artificially' perpetuating folk-culture? If instead we are going to evaluate a piece of art by its effect, do we not then move into equally value-laden political stances?

Yet the book's appeal is perhaps that it does raise more questions than it solves, and not just about music, but about music in relation to other aspects of culture, and about the whole connection between historical changes and cultural expression. Here is your music starter for ten; but the subsequent questions may relate to very much wider concerns.

Lynn Davies

'The Experience of Depression'

Dorothy Rowe
John Wiley & Sons, 1978, £10.75.
Target Group: Teachers

The established view of depression has been one which considers the experience as an illness. Such a view arose from attempts to classify groups of typical signs and symptoms under recognisable labels which have tended to be confirmed by physiological studies. This has further led to a proliferation of types of depression classified according to 'almost every classificatory format that is logically possible'. This view, which tends to place depression outside of the patient, to reify it as a thing with its own causes and characteristics, is rejected by Dorothy Rowe. Rather than depression being caused by metabolic changes which produce the recognisable signs and symptoms which draw attention to the experience, she considers these changes to be secondary to the depression which is caused by the fear and isolation that arises from the view of the world that the individual structures through his language. Whilst acknowledging the contribution that chemotherapy and ECT (electroconvulsive therapy) may make, it follows from this suggested reversal in the causal chain that such treatments are merely 'tinkering with our metabolism' and leave the root causes unaltered. Only by changing the propositions by which the person isolates himself and which have been built up through interaction with others can meaningful contact with others be established.

Rowe began working with depression using repertory grids in order to establish how the depressed individual saw himself and his relationships with others but it became apparent that such methods were only useful as signposts in establishing the constructs in their full complexity since they may be expressed in forms inaccesible to such techniques.

The main bulk of this book consists of edited transcripts and commentaries on conversations that Rowe had with nine of her patients in order to elicit the propositions which explained their actions. She lists separately for each patient the group of propositions which structured their view of the world and isolated them from meaningful interaction, leaving depression as the alternative.

Dorothy Rowe believes that therapy should attempt to provide a relationship which relieves suffering by helping to establish a new form by which the patient may structure his life in place of the existing form which merely provokes pain. This book does not advocate a new form of therapy for depression but seeks to promote understanding in terms of meaning and experience rather than in terms of illness. It suggests an intuitive approach which attempts to replace the traditional medical view which, through reification, denies the experience of the individual.

The proportion of this expensive book which explains the theoretical background to the approach is surprisingly small and is heavily salted with quotations which are often rather long and sometimes tend to disrupt rather than help the argument along. I feel that the length of this section compared with that devoted to the specific cases has produced an imbalance that has inhibited the achievement of the book's aims which have been swamped rather than complemented by these 200 pages of edited transcripts.

In general, this will tend to limit the usefulness of this book to other than those who are directly concerned with the study and treatment of depression since the concern with individual meaning and experience that lies behind the book has been more effectively explored elsewhere.

M. R. Westwood
A.T.S.S. Resources Exchange.

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Section Cartoon Headings by Beverley Curl

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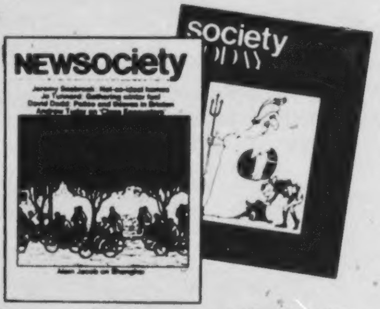
EDITORIAL

This issue of The Social Science Teacher was conceived nearly two years ago at a meeting in Birmingham organised jointly by the West Midlands Branches of ATSS and The Politics Association. The articles by Joan Bulmer and Gerald Studdart-Kennedy in this collection were first given as papers at that meeting. Studdart-Kennedy's article was recently appeared in Teaching Politics but apart from the fact that the version reprinted here is slightly modified to make it more directly useful to teachers as a teaching aide, it certainly deserves a place in this collection of articles on socialisation. Not only will it thus enjoy a much wider circulation but it also has an important role in the collection as a whole.

The concept of socialisation is one of the few which is basic to a range of social science disciplines, particularly anthropology, politics, psychology and sociology (the absence of economics from this list may be significant). The object of this issue of SST is to demonstrate the role of the concept of socialisation in giving some coherence to the otherwise fairly nebulous notion of 'social science'. The possibility of a *social science* depends on the learned, patterned aspect of human behaviour, the understanding of which is realised through the concept 'socialisation'.

Readers must judge for themselves how effective this collection is as a demonstration of the unity of social science. The unfortunate lack of any sustained treatment of socialisation as a psychological concept weakens the collection's aspirations to comprehensiveness. However, what emerges perhaps most clearly from the articles by Roger Gomm and Studdart-Kennedy is that socialisation is best understood from different theoretical perspectives. Rather than an unproblematic concept linking different disciplines, socialisation is best seen as a kaleidoscope of differing perspectives which rearrange themselves when looked at through different theoretical stances. Thus it is not disciplines which determine the contexts in which we understand socialisation but theories. And



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disciplines may contain various theories which overlap the disciplines.

In so much of the literature which deals with socialisation the assumption is that things happen to people which mould them into shape. On all sides we are battered into submission. Whether it is the essential goodness of man which is corrupted by society (Rousseau) or a necessary constraint on individual excess (Hobbes, Freud) socialisation appears as an implacable force by which children are daily bludgeoned into respect by the ruling class, by teachers into docility, by parents into conformity and, not least, by 'Society' into 'girls' or 'boys'.

Taken too far this criticism of the usual approaches to socialisation becomes as absurd as the other, and politically more pernicious, approach which stresses the uniqueness of personality. Nevertheless, socialisation is too easily thought of as a sort of die-casting and it is only recently that any substantial social science literature has developed which utilises a more complex understanding of the concept.

The classic attack on functionalist versions of socialisation is Wrong, 1977 which includes an interesting postscript to the earlier, better-known paper. But it was interactionist perspectives, especially as they were manifested in the sociology of deviance (Becker, 1964; Matza, 1964 and 1969) which first employed a less deterministic approach to socialisation in any systematic way. For students a weak but readable statement of the interactionist position is to be found in Shipman, 1972.

Within Marxism too there has been a trend against the heavily mechanistic theories which underplay group and individual initiatives. John Astley's article in this collection reflects the trend while still the best statement for students is in Coulson & Riddell, 1970 (pp 93-98). The work of the Centre for Contemporary Cultural Studies celebrates the creativity and ingenuity of groups such as working class youth and black groups (Hall & Jefferson, 1976; Hall, 1978) though they make no concessions to the reader. It is noteworthy that it is in the area of deviance that the more active approaches to socialisation are to be found.

Phenomenology often presents an even greater challenge to traditional notions of socialisation. In a publication like Dreitzel, 1973, socialisation as a moulding process disappears altogether. Phenomenology, and even more ethnomethodology, reverse the functionalist and mechanistic versions of socialisation. In the latter, society moulds the individual; in the former, the individual moulds society! This nonsense points to the possibility that interpretive accounts virtually dissolve the concept of socialisation altogether but Speier, 1973, would not agree. Writing from within an ethnomethodological paradigm he suggests that the traditional concept of socialisation is simply an adult's view of the process; what is needed to complement this is the child's view of it.

It would seem therefore that a theoretical consideration of socialisation mut precede any attempt to apply it in practice and if this issue of SST causes annoyance because of its somewhat academic pretensions this will be my excuse. Nevertheless, the problem of how to teach theoretical perspectives on socialisation cannot just be dismissed and I would like to conclude with a proposal for a teaching scheme to introduce socialisation.

The basic idea is to treat childhood as a social construct. From there other concepts like childbirth, adolescence and even adulthood could be called into question. Having relativised the whole area, socialisation might then be more easily understood in its various versions and itself be shown as a process which depends on certain material and attitudinal contexts.

The initial approach would be historical. The most famous study of childhood as a concept which has varied in different historical periods is Aries, 1962. Supplementary sources are Hunt, 1972; Rabb and Rotberg, 1973; and Gillis, 1974. One of Aries' main themes is that it is not self-evidently the case, as we tend to assume, that modern childhood is an unmitigated blessing compared with earlier periods; pressures may be less visible but felt as more coercive. This view is not unchallenged and de Mause, 1976 relentlessly pursues Aries with a gang of the most fearful 'psychohistorians'.

Roger Gomm shows in this issue how an analysis more explicitly based on political and economic factors than Aries can be undertaken and a further reference here is Musgrove, 1964 (ch.3).

Anthropology offers another comparative approach. Apart from the references given by Joan Bulmer, a recent book which contains some relevant material is Kitzinger, 1978. Other references which contribute useful data and ideas are Beck, 1976; Mead and Wolfenstein, 1963; Whiting and Whiting, 1975; Bustfield and Paddon, 1977; and, finally, the magnificent Richards, 1974.

For younger students material is not so plentiful. Shipmen 1972 is about A-level but a book which might constitute a text for a wide range of students is Nicholas Tucker's recently published *What Is A Child?* (1977). The only problem is that it does not seem to be available cheaply.

A film suitable for most age groups is 'An Invention Called Childhood' from Concord. Made by Thames Television a few years ago it is firmly, if implicitly, derived from Aries. It has contributions from John Berger, Peter Worsley and Peter Burke.

An approach to socialisation on these lines has some intrinsic interest and a firm empirical content and yet may lead directly to a theoretical understanding. The approach can also be used of course to introduce general theoretical ntions about social constructs, at least at A-level. However, for those who prefer more conventional ways in to socialisation the Briefing in the issue may be more useful.

In conclusion I leave you with one thought: it seems that 1979 has been designated as the International Year of the Child — has anyone told them?

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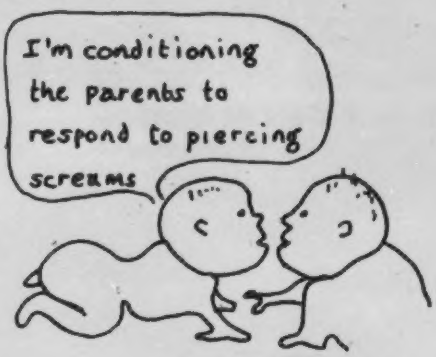
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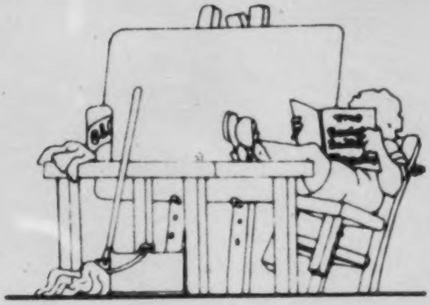

ARTICLES

Perspectives on Socialisation

by Roger Gomm

INTRODUCTION

The very term 'socialisation' signals the conceptual problems raised by study in this area. It does this because 'socialisation' presupposes something which is 'unsocial' which is being transformed into something 'social'. The topic of socialisation sits on a structural fault within the human sciences and humanities which runs between psychology and sociology and which reappears within them as distinctions between, 'id', 'ego', and 'super ego', 'self' and 'other', 'I' and 'me', 'nature' and 'nurture' 'culture' and 'personality', 'Man' and 'society', 'brain' and 'mind', 'competence' and 'performance', 'motive' and 'reason' and so on (190cc and 1977). This contorted divide is of course central to Western intellectual thought as a whole; witness the important literary theme of 'the individual versus society', or the philosophical issue of 'free will versus determinism' with its important ethical implications.

Thus in reading this rather inadequate review of theories or socialisation the reader should be aware that different perspectives draw the 'human nature/culture' distinction in different ways, weigh the value of the 'individual' against the value of the 'collectivity' differently, draw on fundamentally different assumptions about the nature of man and the nature of society, but above all, theories of socialisation are always attempts to bridge or remedy a categorical distinction which is deeply rooted in Western thought. I will begin on fairly familiar terrain by examining the logical role of the concept of socialisation within 'systems theories' of society.

Functionalism and Marxism as systems theories: socialisation as social reproduction.

Functionalism and Marxism, although radically different perspectives, both address the problem of order; that is the question of how ordered social life is possible, given that society is made up of individuals whose interests may conflict. Functionalism's answer is an elaborate denial of the problem itself, achieved by assuming a compatibility of interests (in the 'long run') and a hormonisation of individual desires and motivations brought about by the 'internalisation' of a 'central value system' through the socialisation process. Marxism's answer entails originating conflicts of interests within the mode of production (not within 'human nature') and in explaining the temporary order and stability of (say) advanced capitalist societies in terms of the dominance of a 'hegemonic culture', which forms people's thought in such a way that they tend to act in the interests of the dominant class. As with Functionalism, 'socialisation' (usually termed 'the formation of consciousness' in Marxist writing) plays a crucial role in explaining social stability. Despite the fact that Functionalists do not usually use the term, both models depict socialisation as a process of 'social reproduction', providing the social system with the types of personality and with the types of competence that 'it' requires, or which are required to serve the interests of the dominant class. However Functionalism's focus is almost exclusively upon the reproduction of social integration, and Functionalists tend to reserve the term 'socialisation' for social learning which is deemed to be 'functional', where 'functional' is referred to phenomena deemed to indicate integration and harmony: 'the function of socialisation is to transform the human raw material of society into good working members' (Brim 1966). Marxists on the other hand view socialisation not only as contributing to the reproduction of the social order and its culture, but to the reproduction of the contradictions inherent in capitalism; ie as contributing to the reproduction of the conditions which will eventually lead to the displacement of the capitalist order.

The Functionalist approach to socialisation depicts it as a process through which individual motives are brought into line with the requirements of society. As Wrong (1961) points out, two mechanisms are cited. The first is the idea of 'internalisation'. Society has 'norms and values' (which are external to and logically prior to the individual) and which are presumably generated by the system itself, but which are internalised to become a component of personality. Thus having internalised the norms and values of society, the individual habitually acts in a way such that the functions of society are performed: 'society manages to socialize the individual so that the work of society gets done' (Brim 1966). If this doesn't occur, the individual is a 'deviant' and his deviance may be attributed to a failure to internalise 'the central value system', or 'appropriate norms' or what have you. Hence the routine use of a 'faulty socialisation' explanation for deviance is a feature of much Functionalist writing.

The second mechanism cited to explain conformity via socialisation involves attributing individuals with an overwhelming need for the approval of others: "The need for eliciting favourable responses from others is an almost constant component" (of personality) (Linton 1945).

If this is a universal characteristic of human nature it is scarcely surprising that individuals internalise the norms and values of society, since this is what gains them the approval of others. The type of deviance which is predicted by this account of conformity is psychopathy; the individual who has been so abnormally socialised that he is unresponsive to expectations or responses of others.

Functionalist theory directs attention to institutions whose raison d'être is deemed to be the performance of the socialising function — families, schools, communities, media etc, and these are investigated in terms of the appropriateness of their structure for the performance of this function. Thus for instance, the story of the demise of the once important (sic) extended family in modern societies and its replacement by a nuclear family type is handled partly in terms of the replacement of an outmoded and now inefficient institutional structure, by a more efficient one; the nuclear family being deemed to socialise better where achievement motivation, universalistic orientation and amenability to innovation and change are concerned (Cf Goode 1963). Or again, the failure of the Bolsheviks to 'abolish the family' in post revolutionary Russia, or the departure of Kibbutz from early ideals is cited as evidence for the functionality of the family, especially in its socialising role (Coser 1974, Bettelheim 1973).

With these two concepts; 'internalisation' and the 'need for approval', the notion of socialisation provides at least a partial answer to (or elimination of) the Hobbsian problem of order and in passing provides a theory of deviance. All this is of course fined down, and crystallised in Functionalist role-theory, and in much Functionalist writing, socialisation appears simply as the learning of roles.

The shortcomings of the Functionalist formulation are easy to specify. Functionalists assume a high level of social integration and moral consensus (difficult to square with common experience) and effectively banish the idea of differences of interest, here partly by assuming that internalisation gives individuals compatible desires and motives. From this position, Functionalists are unable to handle conflict except in terms of individual or social pathology, or in terms of dysfunctions at one level of the social system being functional at another. The most sophisticated attempt to come to terms with these conceptual problems is that of Merton. Merton retains a subscription to the idea of a central value system, but views individuals as differentially able to realise such values as they have internalised. The unavailability of the means to achieve socially propagandised values results in a personal problem called 'anomie' which can be accommodated to through various strategies (innovation, retreatism, rebellion and ritualism) (Merton 1938). Mertonian thinking has spawned a great many studies in deviance which explain deviant behaviour as an accommodation to being deprived of some 'central' value which has been internalised, or of the social acceptance which would accompany the realisation of that value. The social value most frequently cited is 'status' (prestige, responsibility, authority), which of course combines the idea of internalisation with that of the need for approval. For examples of such work see Morris 1957, Hargreaves 1967, Cloward and Ohlin 1960, Lewis 1966. Note also that Ralph Turners thinking on Educational systems is congruent with Merton. (Turner 1960).

Merton's thinking is certainly more sophisticated than the crude functionalist notion that deviance arises by default — through faulty socialisation, because Merton provides an account of the social determination of types of deviance. This allows for the description of whole ways of life (sub-cultures) as routinised group solutions to the problem of anomie. Merton's thinking remains flawed by his assumption of a high level of moral consensus which can only be sustained by some mental gymnastics: absence of moral consensus has to be seen as *caused by moral consensus* in the sense that people are seen to adopt dissident views to defend themselves against the consequences of failure to live up to the consensual values they have internalised. Deviance is thus seen as evidence of a conformity at a deeper, more fundamental level. Parents of deviant sub-cultures thus prepare their children to cope with future anomic problems.

If Functionalists both assume and account for social integration as a normal feature of society, Marxists have to account for social integration *despite* in-built contradictions and fundamental conflicts of interest. Socialisation here features as one of the mechanisms through which the social order is reproduced together with its contradictions and the idea of 'hegemonic culture' occupies the position reserved for the cental value system in the Functionalist model. A similar interest is shown in the agencies of socialisation, but as 'ideological apparatuses' (Althusser 1971) producing a (false) consciousness among the under classes which both prevents their realisation of their exploited position, and ensures at least a minimal cooperation in the capitalist production and consumption processes. There are times when reading such work that one gets the impression that the hegemonic culture is so powerful a force on every one but the author and his friends, that revolution has been effectively ruled out of Marxist theory; indeed this seems to be the explicit position of Marcuse in 'One Dimensional Man' (1965). However more usually the contradictions of capitalism are seen to 'leave space' for the development of alternative cultures/ideologies which are critical (in the Marxist sense) of the economic and political order. On this see Enzanberger 1974 and Gouldner 1971.

While Functionalists tend to deal with socialisation as a discrete process, and often restrict the term to the 'pre-school' years, and to 'social' (not anti-social!) learning, modern Marxists usually treat socialisation as part of a broader critique of culture as ideology, and this includes studies of the reproduction of specific features of capitalist culture such as racism (Fanon 1970), and sexism (Mitchell 1975, Sharpe '76, Nicholson '77, Adams and Laurikietis '76, Wetz '77).

American Functionalism and Psychology

Parsons utilizes his own revision of Freud to constitute 'the personality system' in his 'action frame of reference' (Parsons 1952, Parsons & Behs 1956) but it is a very curious Freudianism. What Parsons takes from Freud is something like the idea of the super ego — 'social coercion in the head' — which becomes equivalent to the 'internalisation of values'. But while for Freud, the internal conflicts and contradictions between 'ego', 'id' and 'super-ego' provided for the dynamics of personality, and the contradictions between human nature and civilization are irreconcilable (Freud 1930), equivalent conflicts between internalised values and individual desires are for Parsons, something which is ironed out in the successful socialisation process. Thus not only does functionalism posit well integrated societies as a normal state of affairs, but it populates them with a majority of well integrated personalities and a minority of ineffectively socialised deviants.

In fact the type of psychology which has been closest to Functionalism has been that which might be labelled 'Development Psychology', wherein human beings at birth are seen as if they were horticultural specimens pre-ordained to develop in a series of stages in *the right environment*. Thus human beings, especially children are seen as bundles of needs, appearing sequentially, which if not satisfied result in warped, blighted, or ineffectual personalities. Developmental Psychology is an untidy field and divides into at least two currents. One focuses on emotional needs and often utilizes revisions of Freud. Susan Isaacs is an especially strategic example given her influence on 'progressive' pre-school and primary education, but this current also includes writers like Bowlby (1951) whose work has moved more recently towards an ehtological position featuring the idea of 'attachment' or 'bonding' as an important concept (Rutter 1972). Such writers have been extremely influential in paediatrics, pre-schools and primary school education, social case work, child-guidance and social policy concerning children.

The other current emphasises the 'need' for the presence of the 'right' environmental cues for proper social and intellectual development, particularly the presence or absence of appropriate 'role-models' for the processes of 'identification', 'modelling' and so on to occur (See the papers in Danziger 1970).

Within the whole field a great deal of emphasis is placed on the early years of life and the irreversibility of the effects of early experience (but see Kagan 1973, and Clarke and Clarke 1976 for critiques of this from within the tradition). There is also a well-developed literature on other 'critical stages' — often called 'life-crises' — such as adolescence, marriage, the mid-life crisis, aging and bereavement, which are seen as stages of life that call for personal re-adjustment (re-socialisation) the likely success of which is dependent upon the success of early childhood socialisation.

The emphasis on the *'right'* environment for child development has of course been on the one hand a celebration of a particular type of personality, and on the other a celebration of a particular form of family life; idealised versions of the personalities and families of the intellectual middle classes (Note here the parallelism with the functionalist notion of the 'adapted' nature of the privatised nuclear family with joint conjugal rules). Thus to take two well known examples, Bettelheim's study of the Israeli Kibbutz (1973) contains a perjorative characterisation of the personality of the Kibbutznik, which can only be understood in terms of the Kibbutznik's alleged deviations from the type of personality desired for his own children by a Jewish-American academic, and Josephine Klein's characterisation of the life-styles and personalities of the working class people of 'Branch Street' Paddington, can only be read as a character assassination job from an English middle class viewpoint (Klein 1965). (On similar features in the American literature see Ryan, 1971 and Baratz and Baratz 1970 and see also Gomm 1976.) The 'right environment' which children are deemed to need, usually contains: a close and continuous relationship with the mother, a benign paternal influence, usually a 'dominant' father (this is very strong in the literature of conjoint family therapy Cf Skynner 1976), a parent child relationship characterised by consistency and firmness but with a measure of democracy, control by persuasion rather than by force, intensive linguistic interchange between parents and children including a genuine attempt to answer children's questions, and an environment which is cognitively stimulating; meaning a home which provides the same experiences as the progressive primary school. Mapping the 'ideal home' onto the class structure and correlating its presence with educational success or non-deviance is a very popular sociological exercise, of which I suppose the Newson's work is the most persistently popular (1963, 1968, 1976).

Although this is a 'psychologists' model, this mode of thinking has been very influential in sociology, especially in the '50s and '60s, and especially in the fields of education, deviance and poverty where socialisation is a strategic concept. In the former field this sort of thinking underlay writing on the 'cycle of deprivation' and on 'cultural deprivation' which were the liet motif of Headstart and the Plowden Report and provide a convenient theory of educational failure which obscures the way in which failure is built into the educational system and seems to propose instead that everyone would succeed at school if parents brought their children up properly, or if resources could be made available to 'compensate' failing children for the poor job of socialisation done by parents.

In the field of deviance, problematic behaviour has been attributed to ways in which family life deviates from some idealised form. Witness the large amount of literature on male juvenile delinquency and relationships with father Glueck and Glueck. The work of D.J. West and his colleagues at the Cambridge Institute of Criminology (1969, 1974) consists of listing home background factors which are regarded as deviant, which are then correlated with unruly behaviour at school and/or appearance in juvenile court. While West writes of having a 'multi-causal' theory of delinquency he is actually working with a theory which has a single mechanism; a deviant environment for socialisation produces damaged personalities who commit deviant acts. This is structurally the same notion which underlay the research for the Plowden Report (H.M.S.O. 1967), is a strong theme in J.W.B. Douglas's work on the 1946 cohort (Douglas 1964, Douglas, Ross and Simpson 1968) and in the work of Mia Kelmer Pringle for the National Childrens' Bureau (1975).

The same ideas produce 'explanations' for generalised deprivation which utilize 'cycle of deprivation' or 'culture of poverty' notions (Lewis 1966, Klein 1965, Joseph 1975). Parents having been brought up badly themselves, bring their children up badly and this accounts for their material deprivation, ill-health, poor educational achievement, poor employment opportunities etc. "Forsight is lacking, so that money which will be needed for necessities tomorrow, is squandered today on luxuries, attractive rubbish or day-dream stimulants such as 'the pictures'. There is in fact no 'sense of the value of money', 'no sense of time' and often 'no sense of property'; in fact a failure to grasp three of the most important elements in our culture" (Irvine 1954).

For a painstaking examination of the evidence of 'cycles of deprivation' see Rutter and Madge (1976).

Unattached to any macrosociological model this perspective psychologises society to the extent that social formations are seen as a result of child-rearing techniques and circumstances, and child-rearing techniques as the result of the personality characteristics acquired by the parents through their socialisation. However, placed within a functionalist framework child-rearing techniques or personality types can be seen as correlations of the social structure, especially its differentiation into 'sub-cultures' whether these are constituted in the Mertonian way (see above) or by using the Functionalist notion of 'unequal development': 'cultural lag' (Young and Willmot 1973, Newson 1974). Intervention to correct deviant socialisation practices can then be licensed not only on behalf of 'what children need' to become 'balanced personalities' or what not, but on behalf of 'what society needs': thus the well-worn definitions of the function of education to 'transmit the central value system' or 'the mainstream culture'. In this way psychological perspectives concerned with how 'inadequate families' produce 'inadequate personalities' mesh with functionalist sociology to present from different directions the idea that self-realisation is equivalent to adjustment to the current social order.

Marxism and Psycho-analysis

If Functionalist sociology has been congruent with some forms of psychology, many Western Marxists have incorporated psycho-analytical ideas into their work. This is a field with a very 'difficult' literature, but the main line is fairly clear. Freud depicted the conflict between the human animal and civilization as irreconcilable — psychopathology was thus a part of the human condition. Marxist writers have revised Freud in such a way that incompatibility between human nature and civilization is historically specified; thus there is only a mis-match between human needs and human society under certain political-economic circumstances. In the course of producing personalities required for the capitalist production and consumption processes human potential is underdeveloped and 'socialisation' is a process of distortion and alienation. With this revision it becomes possible to use the Freudian idea of the 'unconscious' dialectically in such a way as to 'posit a human subject which is formed by what is refused entry into the consciousness, ie through the formation of the unconscious' (Ellis 1976, p.211).

Retaining the idea of the unconscious as a repository for unresolved conflicts with political-economic origins, or for what is rendered 'unthinkable' by a capitalist culture, allows for the contradictions of capitalism to be seen as logged into the very structure of the personality. It also suggests a form of Marxist practice which is usually termed 'consciousness raising'.

For writings in this vein see Fromm 1942, Marcuse, 1964, Laign, 1967, Cooper, 1971, and specifically on female consciousness, Mitchell 1975, and Black consciousness Fanon 1970. For a Marxist critique of the incorporation of psychoanalysis see Zaretsky (1976, chapt.6).

The Functionalist perspective and the psychologies it draws upon have tended to treat socialisation normatively as the development of particular personality types necessary both for the good of society and for the good of individuals, while Marxists have depicted growing up under Capitalism as a process of deformation. For completeness we should note that large body of literature in sociology, social policy and psychology, which is not so complacent about the current social order as were American Functionalists, and which features an expression of dissatisfaction with social inequality and especially with state policy towards the family and education. This reformist literature, in Britain closely linked with Fabianism and the poverty lobby (see for instance Bull 2972) focuses on the unequal environments of socialisation, but contains little in the way of a sociological critique of the constitution of 'desirable' personalities, and wastes its energy on deploring the obstacles faced by working class children in becoming middle class adults. A vigorous area in this literature consists of an attack on ideas of innate racial, sexual or class differences, attributing such differences to environmental differences and socialisation practices. (Cf Ann Oakley 1975 on female socialisation, and Bull 1971 on class differential socialisation. For a critique of 'environmentalism' see Aronowitz 1976, and Baratz and Baratz 1970.)

Marxist and social democratic critiques of society which deal with socialisation do not exhaust the variety of positions from which socialisation (for some children at least) is seen as less than ideal. There is a spectrum of positions which runs from those who see socialisation as a process of deforming and stunting essentially good individuals, to a polar position which views the human animal as dangerous and in need of much firmer control; a spectrum that runs from Rousseau to Hobbes as it were. Occupying the extreme position at the libertarian end is the intense romantic psychologism of the 'growth movement' with its encounter groups, Gestalt therapy, primal screams and nude sensitivity marathons which seeks to undo the harm done by orthodox socialisation, uncover the 'real you' underneath and promote social change through personal change. Social critique here rarely reaches further than an expression of repugnance. Then there are the anarchic approaches of writers like Jules Henry (1963) or Paul Goodman (1971) who share with Illich (1970) a critique of industrialism (rather than capitalism) and who have been influential with deschoolers, free-schoolers, and libertarian educucationalists.

By contrast with these writers who feel that socialisation ought to 'liberate' what is essentially a 'good' animal, there are those who opine that socialisation ought to be a purposeful effort to control the old Adam. Both psycho-analysis, and behavourism have been pressed into service as authenticators of the need for more discipline and control. For instance:

> "We can say that the perfectly normal infant is almost completely ego-centric, greedy, dirty, violent in temper, destructive in habit, profoundly sexual in purpose, aggrandising in attitude, devoid of all but the most primitive reality sense, without conscience or moral feelings, whose attitude to society (as represented by the family) is opportunistic, inconsiderate, domineering and sadistic in fact judged by adult social standards the normal baby is for all practical purposes a born criminal" (Glover 1960).

And for behaviourism, Eysenck:

> " the young child is required to learn a number of actions which are not, in themselves, pleasant or pleasurable and which may in fact go counter to his desires and wishes. He has to learn to be clean not to defaecate and urinate whenever and wherever he pleases; suppress the overt expression of his sexual and agressive urges; he

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> must not beat other children when they do things he does not like; he must learn not to take things which do not belong to him. In childhood it is possible for parents, teachers, and other children to administer such punishment at the right moment in time Thus we may regard the evil act itself as the conditioned stimulus and we may regard the punishment as the unconditioned stimulus Thus the child acquires as it were, an 'inner policeman' to help in controlling his atavistic impulses and to supplement the ordinary police force which is likely to be much less efficient and much less omnipresent" Eysenck 1965

Eysenck's position as a genetic behaviourist is in some ways not too different from that of the new 'socio-biology' (the old ethology, and the older social Darwinism) where the image of modern man is that of an animal displaced from the environment to which he is adapted, and policy for socialistion should be consistent with hypothesised innate human characteristics (natural aggression, natural inequality, natural sexual and racial differences and so on). From this position social organisation can be critiqued as biologically inappropriate, the mismatch between social organisation and innate species characteristics being seen to arise from the misguided policies of liberals and socialists. (Wilson 1976, Ardrey 1970 and indeed Eysenck on education 1977).

Historical Approaches to Socialisation

One of the strengths of a Marxian perspective on socialisation is the way in which it demands a treatment of both child rearing practices *and* theories of socialisation which relates them to the social formations which spawned them, and back to the mode of production in its historical moment. I will focus on the latter here because it provides a convenient way of reviewing what has gone before but in passing it is worth noting Philip Aries work on the history of childhood, (1973) and Zaretski's (1973) book on the history of women and the family, which contains some very perceptive comments on childhood as a historical phenomenon.

In reviewing theories of socialisation from a Marxist historical perspective we might start by rendering problematic both 'childhood' and 'the family' and representing them both as concrete social formations which have developed with the capitalist mode of production as it moved out of the home, and as children (to a lesser extent, women) were excluded from the world of (wage) work; first among the middle classes, and then towards the end of the nineteenth century among the working class. This is to see childhood as a socio-historical phenomenon; a stage in the life cycle established by the treatment of 'children' as raw material for purposeful transformation into the labour power required by the capitalist system. Schooling is the main agency through which this is attempted but as time goes by there is more and more state intervention into the family and its socialisation practices.

The predominant theories of child development in the nineteenth and early twentieth century were those which stressed the need for instilling unquestioning obedience and methodical habits — in *all classes of child*. Such theories were at first theological:

> 'Break their wills betimes; begin this great work before they can run alone ... break the will, if you will not damn the child. Break his will now and his soul will live, and he will probably bless you to all eternity' Wesley 1872.

By the twentieth century theories have become psychologised in the behavioural mode:

> "Never play with or excite a baby before bedtime ... Half the irritability and lack of moral control which spoil adult life originate in the first year of existence. The seeds of feebleness and instability sown in infancy bear bitter fruit afterwards" Truby King 1937 (see also Watson 1926)

The importance of routine, control and obedience in child rearing were explicitly linked to industrial prosperity, law and order and the perpetuation of the British Empire. Truby King — who was to the mothers of the 20s and 30s, what Spock was to those of the 50s and 60s — was not alone in attributing the decline of the Roman Empire to declining standards of child-rearing among its matrons (King 1937); a moral tale for the British Empire. The special nature of the child was constituted in an evolutionary way — children as less evolved than adults, and the very special nature of the working class child was constituted similarly, depicting them as the young of the less evolved classes, in need of especially rigorous discipline by their betters. At the same time we see the development of technologies for testing capacities relevant to the labour market (Karrier 1976, Kamin 1974) and relevant to the prediction and control of deviance.

The explicit obedience and control theories were superceded from the 40s onwards by 'progressive' theories of child development. Children by this time having been excluded from wage-labour were in a 'special' socio-structural position, but this was confused with a universal stage of human development. The rise of 'childhood' and of 'progressive' paediatrics and education policies coincides rather neatly with

a) the development of the new middle class, and above all with the growth of the state providing this class with areas such as education and social work to shape to their pre-conceptions.

b) With a change in the position of the working class (or some members of it), as consumers both of the products of the post-war consumer-goods revolution, and of the social wage provided by the Welfare State. This change at the time was handled in terms of the ideas of 'embourgeoisement' and 'meritocracy'.

It is scarcely surprising that such theories of childhood should elevate the personality traits deemed important in middle class jobs (self-discipline, creativity, urbanity, formal linguistic fluency etc) into an image of 'full human potential', or that the idealised middle class family should come to be regarded as the 'natural environment' in which such potential could be achieved, or that these traits should be fostered in the progressive primary school and propagandised by paeditricians. The project of turning working class kids into middle class adults failed, as it had to, but such failure merely provided confirmation that the unsuccess of the working class child could be attributed to the shortcomings of the working class family in not providing the 'right environment'. This in turn licensed more intensive efforts to 'compensate' and provided more new middle class career opportunities.

A complicating factor in the scene was produced by the extension of 'childhood' for working class youth with successive raisings of the school leaving age, and by changes in the structure of the labour market which allowed youths to earn adult wages. Both events were predicably constituted as another 'natural' if troublesome phase of human development called 'adolescence' and the problems presented by adolescents were partly referred back to faults in early socialisation and to improper family environments.

Developing together with 'childhood' was the family as a privatised sphere of existence constituted as the 'natural' unit for satisfying fundamental personal needs both of children and adults. Thus for instance we see the development of psychoanalytical theory after Freud — especially the Kleinian line at the Tavistock Institute, (Klein 1960) to handle the tensions and conflicts of social life without reference to life outside the semi-detached. Indeed the tendency of psychoanalytical thinking and of most developmental psychology to stress the first five years of life has provided an aetyology for adult problems which is never now, but is always rooted in past early relationships with parents. The importance of making deep, lasting personal relationships within the family as a child and as an adult came to be seen as the life-task of the individual. Failure to do so became an omnicompentent explanation for social and personal problems which can be discussed with minimal reference to the social economic and political order. All this is broadly in line with the widespread belief in the post-war years that the structural causes of inequality were rapidly withering away, and what inequality there was could be attributed to personality differences.

And so we might continue, noting that as the post war boom has fizzled out so the stance of the middle class who are the immediate source of theories on child-development, has moved from one of promoting embourgeoisement through schooling and intervention into family life, towards an attempt to conserve privileges being eroded away by the hastening progress towards state monopoly capitalism; hence the rhetoric of child development has changed from 'promoting the full development of each unique individual' and 'mobilizing the nation's talent', towards a rhetoric which speaks of 'maintaining standards', more discipline in schools, 'short sharp shock' treatments in the juvenile courts, special educational provision for the 'gifted child', and so on.

This line of analysis is certainly worth while, but it is a difficult task to accomplish with confidence. The difficulty lies in the problematic of knowledge; what are the mechanisms through which social formations or economic circumstances give rise to ideas with social currency? On some of these problems see Hall 1977.

Interpretive perspectives on Socialisation

By interpretive perspectives I am referring to those which make 'meaning' central to analysis and attempt either to reproduce the meaning of social situations for *participants*, and/or to provide an account of the *methods* through which the world is rendered sensible to and by them. Thus under this heading falls 'symbolic interactionism' 'phenomenology' 'ethnomethodology' 'cognitive anthropology' and various Marxist approaches. In these perspectives socialisation is a process of becoming a member, in the sense of learning to deploy a cultural apparatus competently. Crucial differences between these perspectives exist in the matter of how far they attempt to account for the cultural apparatus competently. Crucial differences between these perspectives exist in the matter of how far they attempt to account for the cultural apparatus which is learnt through socialisation, and in what way. Marxist writers, the Frankfurt School especially, imagine the neophyte being socialised into a culture whose major effect is to legitimate the capitalist mode of production, the broad phenomenological approach deriving from Shutz and the approach of cognitive anthropologists such as Mary Douglas (1970) make a link between the forms of consciousness produced by socialisation and the legitimation of the institutional order, but without any criticism of that order. Symbolic interactionists such as Becker (1963) and the other 'young Chicagoans' posit an institutional structure where there is conflict over what is 'real', and what is 'right', and allow for socialisation to be seen as a conflictful process, but without any serious model of the social structure as a whole, and Mead, as the father of S.I. operates with a model of the social order which is every bit as consensual as that of Parsons. Thus these approaches differ greatly in their 'macro-sociological' implications, linkages and ideological thrust. The focus here is of course not a macro-sociological one and ethnomethodology disclaims any macro-sociological interest. Unlike the other perspectives which all do seem to posit an entity called 'society' or 'the social world' external to individuals, ethnomethodologists do not, so that the very idea of 'society' becomes an 'interpretive device' through which members organise their experience, and 'socialisation' if it means anything at all, must refer to the learning of workable methods for making sense of the world and producing actions which make sense to others.

Symbolic Interaction

It is customary to begin discussions of S.I. with reference to George Herbert Mead. The central theme in Mead's work is that of 'self-realisation through an organic society' (Holland 1977) and Mead's treatment of socialisation is an attempt to provide for the creation of a thinking, social moral being.

> "What goes to make up the organised self, is the organisation of the attitudes which are common to the group. A person is a personality because he belongs to a community, because he takes over the institutions of that community into his own conduct. He takes its language as a medium by which he gets his own personality, and then through a process of taking the different roles that all the others furnish he comes to get the attitudes of the members of the community. Such is the structure of a man's personality."
>
> Mead 1934

Mead divides the self into two analytically distinguishable but inseparable elements; the 'I' and the 'me'. The 'me' is the 'generalised attitude of the society' internalised through the experience of role-taking. It is the social structure logged into the actor, but Mead offers no theory of the social structure apart from an assumption that it works smoothly and cooperatively: 'This great cooperative process' (Mead 1934 pp 280).

The 'I' is a necessity for Mead since he assumes an individual capable of moral and sentient action which is rules out by the 'oversocialised' notion of the 'me'. The 'I' is thus introduced as the self-expressive, indeterminate component of personality, sometimes acting on impulse and sometimes with moral integrity and thus allows for the unique individual to be instated along side homo sociologicus, and for some form of dialectic to exist between the two' 'reflexivity'.

The developments of Mead which will probably be most familiar to readers are the works of the Young Chicagoans, headed up by Howard Becker, and their best known works are participant observation studies of deviant groups. A very strong theme here is the process of 'becoming a member' — socialisation albeit of adolescents and adults and the studies provide a fairly sensitive treatment of socialisation as a process of initiation into a 'culture' and of the sensibleness and rationality of members' behaviour in terms of that culture (Becker 1952). In so doing they undermine the moral absolutism of Mead himself and display a world which is anything but a 'Great cooperative community process'. The well-known labelling process turns out to be a neat reversal of Cooley's 'Mirror image self' which for Mead ensures conformity and for Becker et allia becomes a distorting mirror which amplifies deviance. The major weakness of these studies and of the studies emanating from the early days of the National Deviancy Conference (Cohen 1972) are their inability to theorise the power relations which underlie the differential ability of groups to make rules and enforce them, attribute more credible definitions of situations and consequentially to attribute motives to other people's behaviour. There have been a number of attempts to locate work of this ethnographic nature within a strong macro-sociological frame-work: thus Sharpe and Green attempt to account for their ethnography of the progressive primary school in terms of the role of pedagogic knowledge in the reproduction of the class structure (Sharpe and Green 1975) and there are a host of Marxian ethnographies of youth cultural formations (Willis 1977, Cohen 1976).

Later symbolic interactionism and its Marxian developments treat socialisation as a process of *acculturation,* rather than enculturation. This has the advantage of instating the child or other neophyte as an active and sentient participant (rather than as an empty computer for programming or as a bundle of needs for satisfying). Taking such a stance allows for the consideration of the competence (rather than the incompetence) of even young infants and it also automatically brings into focus socialisation as a relationship between people rather than as something which some people do to objects. Using the term acculturation, which was forged to express colonial contact situations has two advantages. Firstly it warrants a respectful study of the culture of the socializee (the cultures of children, students, mental patients, if therapy is allowed as a form of socialisation) and secondly it ushers in a consideration of the differential power between those who aim to change others and those who are the targets for this effort (parents vis a vis children, educationists vis a vis pupils. White educational systems vis a vis negroes or American Indians) (Cf for instance Wax and Wax 1968 on American Indian Education). From here it is but a small jump to a consideration of the structural circumstances within which socialisation occurs as a conflictful process.

Using an interpretive perspective when the topic is *childhood* socialisation present enormous difficulties because such work would seem to require the acquisition by the sociologist of the interpretive methods of the subject, and it is difficult, if not impossible for adult sociologists to substitute for or pass themselves off as five year olds! It is not surprising then that most work in this genre has taken older children or adults as the subject — Garfinkles' study of Agnes becoming a woman despite her male genitalia and biography, is particularly worth noting here (Garfinkle 1967), or have focused on the interpretive procedures used by teachers or testers to attribute meaning to childrens' behaviour (Cicourel 1975, Rafky 1973, Mehan 1973; Hargreaves, Hestor and Mellor 1976). All of these studies render problematic, adult attributions of meaning to childrens' behaviour, together with the theories of childhood which generate such attributions, but leave untold the devices whereby children themselves make sense of the world.

Language and Socialisation

For phenomenologists like Berger, Luckman and Kellner (Berger and Luckman 1962 Berger and Kellner 1971) the categories of a culture and the rules for their use are the building blocks of consciousness: learning to experience oneself and the world in terms of such categories is the stuff of socialisation. For instance Berger argues that the categories of Freudian psychoanalysis as they entered popular culture, provided opportunities for people not only to experience themselves in new ways, but to *be* new sorts of people (Berger 1965).

Bernstein is probably the best known exponent of this basically Durkheimian approach (Durkheim 1963) and the reader will probably be familiar with the way in which he links types of speech back to types of family and forward to personal experience, self-knowledge and socially evaluated competence. Thus what Bernstein calls 'positional families' characterised by fairly rigidly defined role-relationships give rise to/are sustained by *restricted code usage* in which reference is made frequently to the status of the speaker or listener:

> "Restricted codes can be considered status oriented speech systems. The code reinforces the form of social relation, by limiting the verbal signalling of *personal* (rather than status) 'differences' Bernstein 1973."

Elaborated code on the other hand is generated within and sustains relationships within 'personal' families where role relationships are flexible and persons are individualised:

> "This code, through its planning procedures, allows the speaker to elaborate verbally and to make explicit his discrete intent. Elaborated code will develop to the extent that the discrete intent of the other person may *not* be taken for granted, then the speaker is forced to expand and elaborate his meanings with the consequence that he chooses more carefully among syntactic and vocal options."

From a developmental perspective, an elaborated code user comes to perceive language as a set of theoretical possibilities available for the transmission of unique experience. The concept of self, unlike the concept of self for a restricted code user, will be verbally differentiated so that self becomes in its own right the object of special perceptual activity. In the case of a speaker limited to restricted code, the concept of self will tend to be refracted through the implications of status arrangements.

Thus Bernstein links language usage with development of self-knowledge, and the distribution of language usage with the distribution of power in society, but beyond this his writing lacks any clear socio-structural theorising.

Criticisms of Bernstein arise both from doubts about the empirical validity of his work (Rosen 1972, Labov 1972, Wootton 1975) and from the way in which Bernstein's work has been angled into a 'cultural deprivation' theme. However the basic framework, which consists of an assumption that language mediates experience, including experience of self, and that language use and the forms taken by language are socially determined, remains a very powerful one for considering socialisation. It is a theme which was very influential in the 'new' sociology of education (Young 1971, Esland 1971), and which appears in various Marxist forms where the cultural apparatus which is learned in socialisation is seen to be one which consistently distorts the truth about the realities of capitalism, and the relationship of the individual to the social order. Thus for instance Habermas starts from the position that 'undistorted communication' is theoretically possible where all are free and equal participants, but that under contemporary conditions communication is distorted by the unfreedom and inequality necessary for the reproduction of capitalism, especially the reproduction of a 'technical ideology which legitimates the social order. Such distortions are encoded in the very structure of language itself and socialisation consists of developing linguistic skills which mediate experience to mystify 'the truth'. Semiologists such as Barthes (1967) and structural Marxists such as Bordieu (1977) give the same sort of attention to socialisation as the acquisition of a mystifying, hegemonic culture, but much of this literature is made difficult to read because of a preoccupation with theorising the relations between base and super-structure — 'correctly'.

This has been a difficult paper to write. As I see it the major difficulty lies within the cultural categories of Western intellectual thought which distinguish between (say) individual and society and thus produce the problem of bridging such categories with concepts such as 'socialisation'. When we focus on the social determinants of consciousness, we defocalise existential individual experience and run the risk of dehumanising human subjects by depicting them as 'cultural dupes' — to use Garfinkle's term, or as machines driven by inner impulses beyond their control. The strength of interpretive perspectives in approaching socialisation is to project a picture of people-like-me. However if we focus on individual experience we tend to find ourselves without explanations for why people think as they do. For further discussion of this issue the reader is referred to Gidden's *'New Rules of Sociological Method'* (1971).

Beyond this, this paper has confronted the problem that the concept of socialisation, takes its meaning from fundamental, 'domain' assumptions about the nature of human nature, and the nature of society and the proper relationship between the two. Thus to write adequately of 'socialisation' is to rehearse the whole of sociology in its variety.

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This be the Verse

They fuck you up, your mum and dad.
 They may not mean to, but they do.
They fill you with the faults they had
 And add some extra, just for you.

But they were fucked up in their turn
 By fools in old-style hats and coats,
Who half the time were soppy-stern
 And half at one another's throats.

Man hands on misery to man.
 It deepens like a coastal shelf.
Get out as early as you can,
 And don't have any kids yourself.

Philip Larkin
from 'High Windows' Faber 1974.

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Socialisation and anthropology

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The purpose of socialisation is the same in all human societies: to teach the child and the adult how to become a socially acceptable member of society. The details and mechanisms of socialisation will vary from society to society. Social anthropology provides evidence about these variations between our own and other societies. Socialisation within the family will vary according to the importance and functions of the family in society. The differences in economic function in the family – whether the family or kinship group is the unit of economic production or whether the individual is the unit – lead to differences in the socialisation process. This affects the continuity between childhood and adulthood and the responsibilities and rights of children.

In many preindustrial societies, very young children are given considerable responsibility together with correspondingly important rights and reedoms. Meyer Fortes in his study of the Tallensi (1970, pp.14-74) describes how children are economically important. They perform tasks and supervise each other while doing these tasks. Sic year old girls care for infants for several hours at a stretch. Four to five year old girls help with sweeping and water carrying. Five year old boys have gradually increasing duties, such as helping with the care of goats or bird scaring. Between six and nine they have the complete responsibility for the pegging out of goats. The Tallensi realise that skill comes with practice, and children are given only those tasks they are able to perform. Every pupil, moreover, becomes in some situations a teacher. For example, six year olds teach five year olds. At the other extreme there are specialised ritual performances which some men do not learn until they are grey. Fortes sees this as "the unity of the social sphere", without sharp divisions between people in terms of age or occupation (1970, p.19). A minimal division of labour means that each item of social behaviour learned can be rapidly utilised.

Increasing skill and maturity bring increasing responsibilities and rewards. The man who supplied Fortes with milk (while he lived among the Tallensi during fieldwork) had to end this service, even though the money which Fortes paid him was very valuable and money was scarce in Taleland. His small son whose job it was to herd the cow had rebelled. The boy was used to milking the cow in the middle of the day out in the pasture when he was hungry, and then to drink the milk himself. If he could no longer do this because the milk was sold to Fortes, then he would no longer herd the cow.

The greater continuity in such a society between childhood and adulthood affects the mechanisms and process of socialisation. When the family is the unit of economic production, children can watch adults at work from the day they can first see and crawl around as a baby to the day they start work themselves. Children not only watch adults at work, they are often also present during rituals or discussions. As one of the Tallensi explained to Fortes: "When children are very small they know nothing about religious things. They learn little by little. When we go to the shrine they accompany us and listen to what we say. Will they not thus get to know it?" (Fortes 1970, p.22).

In Western societies children are taught away from the family, and are taught by means of general principles, not by imitation of specific tasks. Amongst the Tallensi, instruction is given in relation to concrete situations rather than to abstract principles. A small boy or girl in Britain does not go to the factory or office with his or her father to watch him welding or filing forms. They are taught the general principles of literacy, numeracy, order, sequence of tasks, and timekeeping, at school. Here education is preparation for life, whereas in many other societies social life itself is education.

Socialisation involves the learning and adoption of society's values. Observation of adults by children and imitation are again important processes. Rituals serve the function in all societies of showing people crucial values, often in a condensed and highly dramatic form. The public nature of the ritual and its educational function are shown very clearly in the two films from the Disappearing World series: *Masai Women* and *Masai Manhood*. *Masai Women* shows how very small children are present at initiation and wedding dances, where women sing of children, marriage and cattle. "May you have many children" sings the crowd to the bride at a wedding, over and over again. This repetitive chanting in an emotionally-laden atmosphere must teach children the importance and desirability of having children, as well as telling them about the nature of the role of women. In *Masai Manhood* we see the rituals surrounding the transition from "moranhood" to elderhood. The "moran" are the young warriors among the Masai of Kenya. These moran have to live, separated from the rest of the community, in the bush, while the elders live in, and rule, the village s a gerontocracy. The transition ceremony shows how the Masai feel they ought to deal with one of the contradictions in their system of values; how to reconcile the violence of moranhood which is useful for the defence of the community, with the peaceful solution to conflict inside the community by means of discussions amongst the elders. The moran are expected to display fits during the ritual, to show that they can contain their own aggression. Paul Spencer (1970) has described the values of toughness (not flinching during circumcision) and courage made explicit during the initiation ritual, which changes a boy into a moran. Values such as honour are made explicit to the crowd and to the individual concerned.

Respect for the elders is one of the most significant sentiments induced in the participants, the young boys about to become morans. The elders create enormous anxieties in the boys during these

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rituals, anxieties over dishonour which will only be reduced through strict obedience to the elders. The ceremonies are therefore a means by which the elders maintain their control over the society. The adolescents amongst these Masai lack power, since tribal warfare has virtually disappeared and the function of warrior is now insignificant. At the same time, they are not allowed to marry or own cattle, which puts them into a state of social suspension. The elders have a potential delinquency problem on their hands which they solve and prevent by increasing the anxieties during the rituals. These anxieties are then released, and the rituals provide both a catharsis and a means of social control, as well as a reminder for morans of the power of elders.

Philip and Iona Mayer (1970) provide an account of adolescent socialisation among the "Red Xhosa" in the Transkei of South Africa. The Xhosa, who have a militaristic tradition similar to the Masai, have to cope with a similar problem: how to encourage young mles to be brave fighters, without risking social disorder. How should young males and females be allowed to practise their sexual powers without girls running the risk of premarital pregnancy? The solution is socialisation by peers in an autonomous youth organisation of which all boys and girls are members. This regulates fighting and sexual behaviour at sports meetings, parties and dances. The rules of fighting and sexual intercourse are strict. It is forbidden to inflict needless hurt, to hit an opponent lying on the ground or to hit someone whose stick has fallen. Girls should not be impregnated, "metsha" – external sexual intercourse – alone is allowed. These rules are enforced by the youths themselves. Each boy or girl has responsibility for those younger than themselves, each is required to be submissive to those slightly older. Fighting and sweethearting (the preliminaries to sexual activities) take place in public and can therefore be controlled by the peer group. Older adolescents can earn money in the town and are allowed to participate as respectful observers in meetings of elders.

The Xhosa give their adolescents a considerable amount of power, economic and political. The peer group, the youth organisation, provides social status as well as power. As a result, the Xhosa youths are less of a threat to the elders, and initiation rituals are less of an ordeal than amongst the Masai.

Rituals provide "lessons in values" through repetitive songs and chanting. Myths are also very repetitive, and if children are allowed to be present while myths are being told, they will absorb from this what their society holds to be important. Distinctions between edible and inedible animals, between kin and other people (a mother is more important than a wife) are often hidden "lessons" in myths. Often important myths are told during initiation rituals, and initiates learn the core values of society during this period. Education in Western society can of course be seen as one long initiation ritual, and this perspective makes the stresses and strains, the boredom and anxiety, which students experience, more intelligible. Just as Spencer (1970, p.134) describes in graphic detail the anxiety inherent in the initiation rituals of the moran, so British teachers have often notived the anxiety created amongst their students from the age of 12 and upwards.

Many social scientists are aware of the importance of language in the socialisation process. To learn the language, and as part of that the right dialect, vocabulary, mode of address, and intonation for particular social situations, is one of the most important aspects of socialisation, much of which takes place within the family. Language structures our thinking and therefore helps to shape our behaviour. Our language, vocabulary and intonation indicate which group, class, caste, profession or occupation we belong to. The work of Bernstein (1971 etc.) clearly shows the influence of the family on the language adopted by children. Michael duane at Risinghill, for instance, had to be very aware of the differences in language, for example between working class and middle class children. When he asked a class: "Do you mind making rather less noise. We can't hear ourselves think", one of the boys (the son of an unskilled labourer) looked up puzzled. Bill, a friend of his, seeing him look puzzled said "Sir says "shut up!" so belt up, George! get it?" Duane then had to explain that he did not mean this (Duane, 1971).

Children often learn kinship terms at a very early age. These words enable children to classify people into social categories. Fortes describes how, amongst the Tallensi, three to four year old children learn the fundamental kinship terms and the idea of distinguishing relatives according to generation and genealogical distance before they can practise the correct behaviour towards their different relatives. The six year-old knows the correct terms and the appropriate behaviour toward his close relatives and the ten year-old has mastered both terms and behaviour towards almost all relatives. The words come first, and enable the child to understand the world and behave in the correct manner.

In societies where kinship is one of the most important determinants of social behaviour, the terms of address such as mother, father, mother's brother, sister's son and a large range of other terms are quickly learned. Among the Chaga, described by Otto Raum (1970, pp.91-108) children are taught a large range of terms of address from about the age of one. Anthropologists have always considered these terms as very significant because they indicate the roles that are allocated to various members of the kinship group. Chaga children call their father's brother "second father", and this indicates clearly his role and function. The same is true in England. Traditionally, working class wives would address their husband by their surname and talk of him as Mr. Williams or Mr. Smith, a clear indication of the degree of distance in their relationship. Conversely the great variety of kinship terms in use in Britain in the 1960's has been documented by Firth, Hubert

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and Forge (1969). There were variations in terms of address of parents (12% of the sample used nicknames or christian names, for instance), for aunts and uncles and for stepparents. The greatest variations occurred in modes of address to "in-laws". Christian names, surnmes, "granny", nicknames, parent terms all occurred, as well as "nothing-at-all" — the son-in-law or daughter-in-law strenuously avoiding any terms of address. This lack of standard kinship terms would indicate lack of standardised behaviour. Children in England are not socialised into using fixed terms of address in family life and they will learn from this that the roles they are expected to play in family life are not very clearly defined and are open to individual interpretation.

Words are indications of how we think of each other and ourselves and they are therefore indications of how we behave towards each other. But language, apart from being an indicator of behaviour, also reinforces existing cultural patterns. It may even be the case that the categories in a language are so strong that new experiences do not fit these categories and have to be rejected.

Hart (1970, p.151 ff.) describes his fieldwork amongst the Tiwi, a group of Australian hunters and gatherers. He provides a telling illustration of the role of language in socialisation. Whenever he met groups of Tiwi for the first time they would ask three questions about him. "How old is he?" "Is he married?" "What clan does he belong to?" The first two questions could be answered, the third never could. To say "white men have no clans" was the same sort of answer as to say "white men have no age". Such an answer was incomprehensible, and by talking apparent nonsense Hart made the Tiwi uneasy and hostile. He could not fit into their way of thinking about the world and therefore they did not know how to behave towards him. Let Hart himself take up the story.

> "There did not seem much hope and then suddenly Ithe problem was solved entirely by a lucky accident and solved so easily that it showed how right I had been in feeling the problem to be there. I was in a camp where there was an old woman who had been making herself a terrible nuisance. Toothless, almost blind, withered, and stumbling around, she was physically quite revolting and mentally rather senile. She kept hanging round me asking for tobacco, whining, wheedling, snivelling, until I got thoroughly fed up with her. As I had by now learned the Tiwi equivalents of "Go to hell" and "Get lost", I rather enjoyed being rude to her and telling her where she ought to go. Listening to my swearing in Tiwi, the rest of the camp thought it a great joke and no doubt egged her on so that they could listen to my attempts to get rid of her. This had been going on for some time when one day the old hag used a new approach. "Oh, my son," she said, "please give me tobacco." Unthinkingly I replied, "Oh, my mother, go jump in the ocean." Immediately a howl of delight arose from everybody within earshot and they all gathered round me patting me on the shoulder and calling me by a kinship term. She was my mother and I was her son. This gave a handle to everybody else to address me by a kinship term. Her other sons from then on called me brother (and I should call them brothers); her brothers called me "sister's son" (and I should call them mother's brother); her husband (and his brothers) called me son and I called each of them father and so on. I was now in the kinship system, my clan was Jabijabui (a bird) because my mother was Jabijabui and Tiwi clans were matrilineal.
>
> "From then on the change in the atmosphere between me and the tribe at large was remarkable. Strangers were now told that I was Jabijabui and that my mother was old so-and-so and when told this, stern old men would relax, smile and say "then you are my brother," (or my son, or my sister's son, or whatever category was appropriate) and I would struggle to respond properly by addressing them by the proper term. Actually it was usually quite easy because all I needed was the term reciprocal with the term he used for me. If he called me brother I called him brother, if he called me son I called him father, if he called me sister's son then I called him mother's brother. It got a little harder after that." (Hart, 1970, pp.152-3).

Amongst the Tiwi, the kinship system determined everything else, and every action had to be handled along the kinship lines.

Socialisation takes place everywhere in all human societies. Societies differ in the emphasis placed on kinship and the importance of relatives. Activities and relationships vary from society to society in importance and frequency. Socialisation is the process whereby children and adults learn what is important and what is not, what is appropriate and what is not. The purpose of socialisation is the same, its process and content vary.

Films

The films *Masai Women* and *Masai Manhood,* referred to above, can be hired (together with others from the Granada *Disappearing World* series) from the Royal Anthropological Institute, c/o Scottish Central Film Library, 16 Woodside Terrace, Glasgow G3 7XN.

Further reading

Many anthropological monographs and ethnographies (descriptions of a culture and social structure) have brief descriptions of child-rearing practices and initiation rituals. American anthropologists tend to pay more attention to socialisation than do British ones. The *Cast Studies in Cultural Anthropology* series is a useful source, which includes books by Bascom (1969), Diamond (1969) and Fraser (1966). Middleton (1970) contains other chapters of interest beside those by Fortes and Raum referred to, including one on "Education in Tikopia" by Firth. Firth (1965) provides an interesting description and analysis of Tikopia initiation. Maybury Lewis (1967) is particularly valuable; he describes both childrearing and initiations in an intelligible manner. The ASA collection edited by Mayer (1970) also includes useful chapters besides those by the Mayers and by Spencer, for example J.S. La Fontaine on youth groups in Kinshasa and A. Forge on learning to see in New Guinea.

Bulmer (1977) contains a number of references to African literature (including novels) and a discussion of its use in the study of socialisation. This also includes further references on the subject of socialisation, as well as on other sociological topics which may be approached from an anthropological perspective.

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Alternative Realities: Phenomenology and Socialization in a College of Education

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Phenomenology posits that the foundation of society is knowledge. Man is characterised by the knowledge he possesses of his (social) world or any aspect of it. Each individual has to make sense of society to give it reality; that reality is constrained, perhaps determined, by one's socially derived knowledge. For the phenomenologist, society is seen in terms of the production, dissemination and reception of knowledge; the stress is on man as a knowing being. For phenomenological sociologists of education this stress has resulted in two *overlapping* areas of enquiry. One is socialization – how each individual becomes a societal member by receiving knowledge of the society into which he is being inducted – and the other is the sociology of school knowledge. (Schools form one of the major agencies of socialization; any present pupil population is the next adult generation). School knowledge is realised through the 'curriculum' – a term which refers not only to *what* is taught but also to *how* it is taught, to *whom* it is taught, *why* it is taught and how it is *evaluated* via some form of assessment procedure for the recipients of curricular knowledge. It has been argued in a wide range of literature that the curriculum has far-reaching 'political' implications (e.g. Young, 1971; Bernstein, 1971; Whitty and Young, 1976; Whitty, 1977; Bernbaum, 1977) – 'politics' being concerned with the formation of values and attitudes, "(the production) of one sort of human being rather than another", (Postman, 1970) which affect social relationships, particularly, though not exclusively, relationships between social groupings and individuals as members of social groupings: middle-class and working-class; men and women; youths and adults; natives and foreigners; black and white; management and workers.

In phenomenological terms pupils are receiving via the curriculum, an impression of the reality of the social world, with different realities available for different pupils according to their social background and/or probable occupational future. Thus, much of what is generally regarded as the 'hidden curriculum' of school experience may be loosely described as either 'socialization' or 'political socialization' (or, indeed, both) – learning the values and norms of one's society (or dominant group within that society) to facilitate stability and harmonious inter-relationships at both macro (societal) and micro (small group and individual) levels. Indeed such a definition of the hidden curriculum of political socialization is not far removed from Durkheim's (1961) contention that schools function primarily to promote what he termed 'moral education'. That socialization *is* a function of mass education is not in doubt. That it should be so in its present form is a contentious issue which is given expression particularly by Marxist informed sociologists who condemn the socialization of the majority of pupils into a capitalist, middle-class dominated society with all the fervour of crusading missionaries, which, in a sense, they are. (Young and Whitty, 1977; Althusser, 1971; Bowles and Gintis, 1976).

If the curriculum of schools is essentially about socialization then it is reasonable to suppose that that process is not entirely abandoned in institutions whose task it is to prepare the disseminators of that curriculum. Colleges of education promote their own hidden curriculum about teaching and although, as institutions of higher education, that hidden curriculum should be available for analysis, this is rarely official college policy. The hidden curriculum of schools *may* form part of the intending teachers own study but not the hidden curriculum to which he or she is subject. Socialization into teaching is a major task of schools — and the two tasks are not unrelated since it is the college students themselves who will perform the latter one.

The focus on this paper is to ascertain the socialization effects on B.Ed. students studying socialization itself. The paper's orientation will be phenomenological; it will stress the phenomenological aspect of the study of socialization and interpret student responses to that study as attempts to make sense of "socialization" as both a concept and a process.

The process of socialization in schools is normally hidden from pupils and their parents and its very existence as a major feature of formal education is probably unknown to most intending teachers as, indeed, it may be unknown by many practising teachers. A relevant college of education course should, therefore, illuminate for course members an uncommonsense view of the nature of schooling but such course members are not solely and exclusively intending teachers. They are also students in an avocational sense, parents, men, women, atheists, Christians or any combination of all the other possible multiple-role identities which make up each unique individual. Thus any outcome of studying socialization need not be restricted to the individual's specific identity as an intending teacher.

The datum for this paper is primarily the author's experience of several years in helping to construct and lecture on a course concerned with the study of socialization. 'Socialization and education' is a ten-week course of three and a half hours per week offered to B.Ed. and Cert.Ed. students. The course is so organised as to include lectures, seminars, individual tutorials and a selection of films concerned with, for example, 'childhood' and 'adolescence' as social constructs, inter-generational relationships, particularly within the family; and childrearing in different societies. Lecturers introduce various, equally stressed, theoretical approaches to socialization such as Freudian, interactionist, functionalist and Marxist — as well as phenomenological — and students present a paper on any aspect of socialization which they find particularly interesting. This paper is usually based on such studies as life in a kibbutz [(Bethelheim, 1969); socialization practices in the U.S.A. and/or U.S.S.R. (Bronfenbrenner, 1974);British subcultural studies (Newson and Newson, 1976). Throughout the course the theme of socialization is explored with particular reference to schools and children. Whilst it must be borne in mind that there are differing reactions to the course amongst students, it has become evident that there are recurring general responses which are available for analysis and comment.

A widespread effect on course members is a heightened awareness of the existence of social norms and ways of life other than the ones with which they are familiar. The study of other cultures and subcultures makes course members realise that their own way of living, their own culture of values and norms constitutes just one particular expression of man as a social and societal animal. The mainly middle-class social norms into which the students themselves have been socialized become available to them for analysis. These norms are now revealed as hitherto taken-for-granted definitions of human normalcy which define other peoples as uncivilised or, at least, simply inferior. As a result of this revelation course members become more ready to think of other societies as being merely different rather than different and *therefore* inferior. This has implications for the way these future teachers will regard, for example, working-class, gypsy for non-white pupils but, more importantly, it indicates that socialization courses in schools and colleges of further education could, in the short term, promote greater harmony between the heterogeneous groups which constitute British society and, in the long term, improve international relationships through respect for other cultures.

An important concomitant factor for course members is that since cultures are so varied each one may be regarded as essentially arbitrary, as *a particular social construction* rather than an a human given. This phenomenological approach to looking at socialization and society indicates that since man has made society, he can change it. The social world is indicated as changeable rather than fixed and every aspect of it is regarded as 'problematic'. Despite any appearance to the contrary it is not obvious and is always worthwhile analysing. Both the study of socialization specifically and sociology in general are revealed as more than sophisticated elaborations of commonsense; indeed 'commonsense' can be shown to be variable rather than absolute, a function of socialization, itself a variable process. For many course members, phenomenology suggests that their own socialization experiences are and have been something of a confidence trick. The arbitrary has been presented to them as the only reality. In Berger and Luckmann's

(1971) words, "Primary solicalization … accomplishes what … may be seen as the most important confidence trick that society plays on the individual – to make appear as necessity what is in fact a bundle of contingencies." One course member commented (as revealed in a questionnaire): "The course made me think deeply about child-rearing practices. Before, I only viewed the way I was brought up, and was really ignorant about other practices."

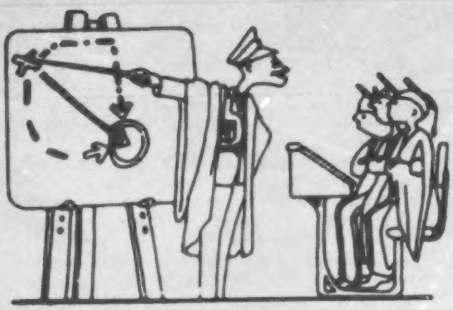
Similarly, the very idea of 'childhood' is revealed as a social construct not to be confused as a synonym for 'children'. In the same way the sociological 'masculine' and 'feminine' may be compared to the more biological 'male' and 'female'. Once a distinction is made between the inevitable (e.g. one must eat in order to survive) and the socially constructed (e.g. *how* one eats and, in an affluent society, *what* one eats) the essential nature of mankind can better be revealed. Thus, concepts of 'male' and 'female' have, in recent years, been treated as problematic rather than given. This has led to a changing view of the role of women and thus, a new British social norm of equality between the sexes seems to have emerged, indicating a phenomenological view that norms are created by *people* rather than simply received from a reified *society*.

Student reaction to 'socialization and education' suggests that a phenomenological understanding of society and socialization could facilitate social change as possibilities of other realities are revealed: " 'The family' has always interested me and I think that my views have changed … I am still in favour of the family structure i.e. two parents and children but I also think that the children might benefit in the early years from contact with other grown-ups. Also, a mother should work to become a person in her own right. I no longer think that child-rearing is the beginning and end of a woman's life."

It is a phenomenological contention that man creates society which then acts back upon him. Thus a dialectic of PEOPLE – SOCIETY – PEOPLE may be contrasted with the positivistic dialectic, as expressed through functionalism and Marxism of SOCIETY – PEOPLE – SOCIETY. The phenomenological emphasis is on man rather than society. As one course member commented: "The course brought out my interest in how the individual seems to get lost in society and made me more determined not to become stereotyped."

Students studying socialization have, of course, experienced the very process they are investigating. This process has included what might be termed a 'socialization into socialization'. All members of society are able to offer, with varying degrees of articulateness, explanations of socialization as a social phenomenon. For members of this particular course such explanations generally lie initially within a positivist framework. The present author is inclined to suggest that such explanations reflect the previous socialization of students into a dominant functionalist ideology. The everyday or common-sense approach to socialization is reflected in such aphorisms as "Give me a child until he is seven and I will give you the man" (the Jesuits); "The hand that rocks the cradle is the hand that rules the world" (W.R. Wallace); and explanations of *adults* behaviour in terms of 'being brought up to behave' in a particular way. All these phrases indicate a concept of man as infinitely plastic, passive and conformist, irrevocably shaped by early childhood experiences. Each individual is seen as a blank sheet on which society can write what it will. This view of man and of socialization is transmitted to each generation of children at what Berger and Luckmann (1971) term the 'level of rudimentary theory' in which 'human nature', social mores and a description of society re represented via proverbs, maxims, wise sayibngs and folk wisdom. Thus, children learn that 'a leopard channot change its spots'.

Explanations of socialization could be roughly dichotomised into the prescriptive and the descriptive although any socialization theory contains both elements, differences between theories being a matter of emphasis. It is clear, however, that the nature of the reality of socialization theory in general is not the same for all course members. Whereas some students regard such theory as essentially analytically descriptive, there are those who comment, for example: "Thank goodness my children were 'dragged up' and not reared according to any particular theoretical viewpoint" and "(During the course) it did appear to me that accoding to all definitions my children had not had the benefit of all this new knowledge but they appear to have arrived as normal social human beings." Such statements indicate a view that theories of socialization are essentially prescriptive – telling parents and teachers how children ought to be treated – and the study of socialization itself constitutes the analysis of different prescriptions *for* socialization rather than descriptive explanations *of* it. There is also the suggestion that these prescriptive theories of socialization are manufactured by experts and not related to everyday life. (This stress on prescription implies, I would suggest, the certainty of positivism. It allows for the existence of absolute 'best' or 'correct' patterns of socialization which lead to the creation of "normal social human beings", normalcy itself being regarded as unproblematic. Phenomenology, on the other hand, stresses that accounts of the phenomenon of socialization *must* begin with the description of relevant everyday practices (Schutz, 1970). Phenomenologists, however, do not regard the activity of description as a simple, straightforward and unproblematic exercise; those who do view description in this way are unaware of their own biases, prejudices and presuppositions which can hopelessly obscure what they are attempting to describe in a scientifically objective manner (Douglas, 1971). It is the author's experience that for some students the course fails because it does not insist on certainty; for others it succeeds for the very same reason; but all



BRIEFINGS

No 16 The Wild Boy of Aveyron: a case study in Socialisation by Bea Napel with notes by Chris Brown. West Midlands College of H.E.

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Introduction

This Briefing consists of material designed to stimulate discussion on the theme of Socialisation together with some suggestions as to how teachers might use it. The two parts of the Briefing can be detached and the stimulus material given to pupils for small group discussion or in full class discussion. For this purpose, further supplies of the Briefing can be obtained from the ATSS Sales Officer, 54 Redbridge Lane, Wanstead, London E11 at a cost of 10p each (15p for non-members of ATSS) up to nine copies, 7p each (12p) up to nineteen and 5p (10p) for twenty or more.

In preparing the Briefing we have had in mind CSE and O-level groups but it could be useful across a wider range. In addition to discussion, the material might be used to inspire imaginative writing and possibly some drama.

The notes which follow are purely supplementary and drawn on a range of relevant material. We hope students will be encouraged to develop their own ideas from the material and we expect teachers will find other points of significance. Teachers who wish to acquire more detailed background are advised to consult Malson and Itard, 1972 and Lane, 1977. Further material on feral children can be found in Maclean, 1977 and cases of children brought up in extreme isolation are discussed in Hurd, 1973, Ch.7, Clarke and Clarke, 1976, Section II and, with special reference to language, in Brown, 1958 and Curtis 1977.

Teachers notes

1. The opening quotation seems to be a fairly basic statement about socialisation. Without 'society' and 'civilisation' human nature could not be realised. Thus socialisation is an absolute precondition for the manifestation of any form of human expression, including such values as freedom and individual achievement. At the same time Itard's statement might seem to be excessively deterministic. What does it mean to say that man's ideas are not his own? What are the sources of change and innovation? If students were asked to summarise what they thought Itard meant it would be interesting to see how far they got along these lines.
2. Pinel's assertion (para. 6) is a familiar one in our own educational system. Children are regarded as failures or ESN because of low IQ and are subsequently placed in special schools. Hardly anyone questions the reason for poor performance in schools. The most common view of failure in school is that it is due to stupidity or laziness; but perhaps stupidity and laziness are only states brought about the the school itself.
3. One of the most common misunderstandings of socialisation is that it involves specific outcomes, i.e. discrimination against women is *caused* by socialisation. But, of course, it can only be said to be caused by the particular content of the socialisation process. Socialisation could also 'cause' discrimination against men if

the content was different. This contrast between socialisation as *process* and socialisation as *content* might emerge if students consider how the doctors would have fared in the woods. On the other hand, can Victor's adaptation to his arboreal environment be said to be 'socialisation'?

4. But clearly the major point which emerges from the notion that Victor was perfectly well adapted to his particular environment and yet was defined as an idiot is the nature of such definitions. Those who examined him, systematically denigrated the capabilities which had enabled the Wild Boy to survive in the wild. Harlan Lane (1977) makes the point that even Itard, sensitive though he was to the child's problems, belittled the skills which the boy undoubtedly had and provided an environment which must have stifled the boy's intelligent expression. If the sophisticated, skilled and competent doctors who dismissed the boy's capabilities had been left to fend for themselves in the wilds and their gaze, hearing and use of smells and motor skills were examined they might well have been regarded as defective animals.
5. The careful examination procedures recommended in para. 8 would not be amiss when we administer the various IQ tests which purport to test the abilities and potential of children! What effect would such a change have on our concept of intelligence?
6. Victor lived alone in the woods. But is it enough to live with others for socialisation to occur? What quality of interaction is required? The much quoted work by Spitz is useful here; see brief discussions in Clarke and Clarke, 1976 and Elkin and Hendel, 1972.
7. Socialisation is usually distinguished from education by using the terms informal and formal respectively. They are actually very different processes. Victor is learning formally what most children learn informally and perhaps his reactions to it (hinted at in paras 15 and 18) are not untypical of children in school. For Itard, attention and relevance were the starting oints to the boy's education. Unless a person's attention is engaged, learning cannot take place. Teachers constantly select from their repertoire of attention gaining devices to refocus children's minds onto the problem at hand. However, if the teacher is not able to communicate the relevance of the topic to which she has drawn attention, children soon concentrate on other attractive, and to them, more relevant aspects of classroom life. These problems do not arise with socialisation.
8. A distinction is sometimes made between primary and secondary socialisation. Is Itard's work with Victor an example of the latter? Is it socialisation at all? Or just ordinary, boring old education?
9. The heredity/environment distinction is a hoary one and distinctly unfashionable except among certain polemical hereditarians. But in starting to think about socialisation students can hardly avoid the issue. If even the ability to imitate is learned (para. 16) can any behaviour be said to be innate?
10. This is also related to the question of instinctual behaviour. What is it that distinguishes humans from other animals? Greater infant dependency? Larger brain? Ability to use tools? Language? Perhaps all these factors modify instinctive behaviour and contribute to culture but some instincts survive. No doubt all forms of sexual behaviour are learned but who would bother if there were no innate drive? We have eventually to see that heredity and learning jointly underpin behaviour and cannot meaningfully be separately measured. Nevertheless, this is a relatively sophisticated insight and perhaps in the early days of confronting the concept of socialisation classrooms will inevitably ring to the rival claims.
11. Child-rearing practices, the mechanics of primary socialisation, are informed by different views of human beings. Some treat children almost as plastic objects to be moulded into correct shape; others encourage children to realise their own potentiality. How was victor treated?
12. Pupils will inevitably ask how Victor got into the forest and what happened to him. Itard's explanation is that Victor was illegitimate and was abandoned. From scars on his throat he assumed that Victor's throat had been cut inexpertly, and that he managed to survive. Victor died in 1836 at about 36 years old, having been cared for by Itard's housekeeper.

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Note: Francois Truffaut's film 'L'Enfant Sauvage' which is based on Itard's work, is available in 16mm from Film Distribution Associated Ltd., Building no. 9, G.E.C. Estates, East Lane, Wembley, Middlesex. Tel. 01-908 2366. It is only suitable for older students.

The Wild Boy of Aveyron

1. "Cast on this globe without physical strength or innate ideas, incapable in himself of obeying the fundamental laws of his nature which call him to the supreme place of the Universe, it is only in the heart of society that man can attain the prominent position which is his natural destiny. Without the aid of civilisation he would be one of the feeblest and least intelligent of animals... man is only what he is made. Necessarily brought up by his own kind, he has acquired from them his habits and his needs; nor are his ideas any longer his own. He has enjoyed the fairest prerogative of his kind, the capacity of developing his understanding by the power of imitation and the influence of society." Jean Itard, 1801.

2. Thus wrote Itard about the powerful influences which interact between man and society to make man as we understand him. Itard was himself to play a major role in the socialisation of a creature who became known as 'l'enfant sauvage de l'Aveyron', a boy who was to some, living proof that Rousseau's notion of 'the noble savage' was all wrong, for there was little that was noble about the filthy child with his bizarre behaviours and strange convulsive movements. Itard's contemporaries regarded him as a mentally defective imbecile who, even after a year in society, remained uneducable. The young doctor who had recently been appointed to the directorship of the National Institute for Deaf Mutes, felt more optimistic about the wild boy's future and in his diaries he gives a precise and moving account of his struggles to educate and socialise the young savage.

3. The story begins in 1797 when a naked child was spotted in the woods of Lacaune. There were several subsequent sightings but it was not until July 1799 that three hunters succeeded in capturing him. He was entrusted to the care of an old woman who dressed him in a gown to 'hide his nakedness' and offered him various foods, including raw and cooked meat, which he always refused. He did accept chestnuts, acorns, walnuts and potatoes, always sniffing them before putting them into his mouth. When not eating or sleeping he prowled from door to door, window to window, seeking to escape. After a week he succeeded.

4. For the next six months he was to be seen swimming, drinking in streams, running at great speed on all fours and climbing trees. Occasionally he might turn towards the sky uttering great cries and giving bursts of laughter. Sometimes he would wander into farm houses where he would be given food. Potatoes he would throw into the fire, retrieving them moments later and eating them. On Jan. 8th 1800 he entered the garden of a dyer and was again made captive. He was placed in a hospital at Saint-Affrique and a month later a lengthy first report was received about him wirtten by the naturalist Bonaterre.

5. The report is based on first hand observation of the boy. He was about four and a half feet tall and his knee ligaments were normal. He murmured while he ate, was subject to sudden fits of rage, liked fires, slept according to the sun, tried constantly to escape and could not understand his reflection in the mirror — he always looked for the person he was sure was hiding behind the glass. The boy appeared to be totally indifferent to everything.

6. In August the boy was taken to the National Institute for Deaf Mutes in Paris where the leading psychologist of the day, Pinel, worked. Pinel had introduced a series of reforms in the treatment of insanity. He had developed a system for classifying various types of illness, particularly of mental illness and to Pinel it was obvious that this Wild Boy, who had so many characteristics of idiots, must therefore be an idiot also. Indeed, to Pinel it was also obvious the boy was not an idiot because he had been abandoned in the woods; on the contrary, he had been abandoned in the woods because he was an idiot.

7. But was he an idiot at all? The Wild Boy was examined under very favourable conditions, precisely those which made no allowances for the skills he had acquired for survival in the wild. A contemporary manuscript points up the problem:

8. "In the first place, to observe properly the current state of such an individual, it is not sufficient to spend a few hours with him on occasion; it is necessary to live at his side, so to say, for several days. The observer should follow him in the different phases of his existence, witness the birth of the development of his needs, compare the impressions he receives and not allow a single facet of his character and actions to escape attention. That is not all. He must be observed when he is at liberty, where he is completely himself. But how can this be accomplished when he lives in continual constraint, always tempted to flee, and always so restrained that he is led about like a prisoner, with a leash attached to his belt, and when he is endlessly surrounded by a thousand curious persons, as importunate as they are indiscreet, who tire him out with various ordeals that he does not understand."

9. Present day authorities have proposed that the Wild Boy suffered not from mental retardation but from autism, a personality disorder which has only recently been identified. The boy certainly exhibited some of the signs of autism. His hearing was acute for some things but not for others; he sniffed at everything; he was indifferent to heat and cold; he was obsessively concerned with order and sameness; he was largely

mute. However, these apparent similarities with autism are less significant when one considers the many other areas that, when examined carefully, indicate that the boys behaviour was caused by something very different. Indeed, the salient fact is not that the boy lived in the wild, but that he lived there alone, without human companions for years on end. This fact alone could account for the many behaviours which led the distinguished doctors to categorise him as an idiot.

10. When the boy first arrived at the Institute his face twitched nervously, he kept rubbing his eyes, gnashing his teeth and jumping up and down. He suffered convulsions and made several attempts to run away. His mood swung eratically from nervous excitement to complete passivity. He was incapable of imitation and showed not the slightest interest in other children's games (though he enjoyed setting fire to ninepins that he was given). He seemed only capable of shelling beans. His skin, though delicate, seemed indifferent to pain; he would quite happily pick burning logs out of the fire. Although he had a habit of sniffing his food before eating, he could not smell snuff even when it was put up his nose. His vision was so untrained he would try to pick up a drawing of an object as readily as the object itself.

11. "If he has sensations, they do not give rise to ideas; he does not even have the faculty of comparing them amongst themselves. One could say there is no connection between his mind and his body and that he reflects on nothing. Consequently he has no discernment, no imagination and no memory. This state of imbecility is reflected in his gaze, for he does not fix his attention on any object..."

12. Reading the learned views of his contemporaries that there was no reasonable hope of educating the Wild Boy, Itard began his educational programme.

13. Itard's aims indicate he had realised the boy needed actively to learn new behaviour and that this had to be taught deliberately. He reasoned that if an individual has been deprived from infancy of any education, has lived entirely separated from individuals of his own species, it was hardly surprising that he would lack all those capabilities that most children learn in the natural course of growing up in society.

14. Itard observed that though the boy had not reacted to the sound of a gunshot, he nevertheless responded to the cracking of a nut. He speculates on the reason for the boy's apparent deafness to the explosion of fire-arms:

15. "If then, after the early days of childhood, attention is given individually only to such things that have a recognised or suspected connection with our tastes, it is understood why our young savage, having only a small number of wants, would exert his senses only on a small number of objects. Unless I am mistaken, that is the cause of his absolute inattention which struck everybody at the time of his arrival in Paris and which at present has almost entirely disappeared because he has been made to feel the relevance of all the new things that surround him."

16. Itard chose the word 'eau' as his first target. Victor could both hear and pronounce the vowel sound and water was his preferred drink. However, even when the boy's thirst was most intense, he seemed unable to repeat 'eau' which Itard was saying while holding the drink just beyond his reach. Itard apparently believed the ability to imitate is an innate skill but his later efforts with the boy in teaching him to imitate 'lait' indicate rather that the skill of imitation, like other skills, is learnt.

17. The technique which Itard used is now called 'successive approximation'. At the start of the process Itard reinforced by giving milk to Victor after any sound that he made. After a while he became more choosy in the kind of sound that he rewarded with milk until he only gave milk when the correct sound 'lait' had been made. This technique is used by parents rejoicing in their offspring's first clumsy attempts at vocalisation.

18. Itard used punishment rarely. He made the atmosphere as pleasant as possible so Victor would want to learn. Victor fails to make the connection between object, picture of object and symbolic representation of the object (the word). Itard realises that "between the figure of an object and its alphabetical representation, the distance is immense and so much the greater to the pupil, as it presents itself to him at the very threshold of instruction." Consequently, Itard devises a different method that will be more comprehensible to his pupil.

19. Itard summarises what his programme of education was able to achieve for Victor:

"First the improvement of his sight and touch and the new gratifications of his senses of taste have, by multiplying the sensations and ideas of our savage, contributed powerfully to the development of his intellectual faculties; second, when we consider the full extent of this development, we find, among other real improvements, that he has both a knowledge of the conventional value of the symbols of thought and the power of applying this knowledge by naming onjects, their qualities and their actions. This has led to an extension of the pupil's relations with the people around him, to his ability to express his wants to them, to receive orders from them, and to effect a free continual exchange of thought with them; third, in spite of his immoderate taste for the freedom of the open countryside and his indifference to most of the pleasures of social life, Victor is aware of the care taken of him, susceptible to fondling and affection, sensitive to the pleasure of doing things well, ashamed of his mistakes and repentant of his outbursts."

experience the idea of alternative realities of social existence and all, therefore, suspend, for however short a time, the assumption that the world cannot be other than it is. There seems no reason why this phenomenological approach to education cannot be implemented at school level. Doubt is surely an essential defining characteristic of what it means to be 'educated'; the dogmatism of certainty the mark of the ignorant.

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Political socialisation

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Students of politics have always been concerned with political education, but research into political socialisation, its behavioural alias, is a relatively recent development. Studies by Greenstein, Easton and others had begun to appear by the early 1960's. (Greenstein, 1960 and 1965, Hess and Easton, 1960). The literature has grown since then, and developed in subtlety and methodological refinement. However, taken as a whole, it seems to depend on questionable assumptions about the nature of politics. Critically approached, it can be used to give students an insight into the processes of political socialisation, but only, it seems to me, if the object in view is a broader one, to stimulate an interest in politics and in different ways of thinking about it. So this paper starts with a critical assessment of the specialised studies, and moves on to a proposal for a teaching scheme which draws on other sorts of material, whilst exploiting the limitations of the behavioural literature. The choice of material reflects personal interests. The intention is to illustrate an approach rather than define a syllabus.

The specialism developed by the behavioural social scientists draws very selectively on the broader sociological tradition. It ignores, to its cost as I shall suggest, the more anthropological approach to the process of socialisation. It depends largely on reference group theory. It finds support in laboratory work by Crutchfield and others on compliance and conformity under group pressure, though extrapolations from these studies, quite rightly, are tentatively made. The central political problems informing the whole development is the question of voter irrationality, which had been substantially clarified by the early aggregate electoral studies. (Moodie and Studdart-Kennedy, 1970).

The electoral studies had shown high correlations between partisan choice and various social characteristics. Social characteristics, claimed Lazarsfeld, determine political choice. In a reminder that voting had nonetheless something to do with political choice, the late V.O. Key noted that "at the extreme position it might be argued that political preference is a hitch-hiker on social characteristics. Yet there seems to be always a very considerable part of the electorate for which no readily isolable social characteristic 'explains' political preference". (Key and Munger, 1959). Key, of course, did a great deal to document the extent and durability of this hitchhike vote in the States of the Union, and the apparent irrationalities it could lead to, the most notable being the Republicanism of poor people in the Appalachian counties of the southern States, even well after the New Deal Democracy, with which they should on political and economic grounds have aligned themselves.

Such data on 'social determinism' threw doubts on the rationality of the voter. The socialisation studies were just one part of the attempt to reconstruct him as a rational being. At one level this was to be done by identifying rational social action in terms of group memberships and identifications (family, locality, peer group, etc.) and at another by thinking of the entire voting system in functional terms, and arguing that ignorance and even apathy (among the less 'rational', of course) contribute to an equilibrium which mysteriously underwrites the democratic polity. I shall return to this second point. The first approach used reference group theory to reconstruct a rational common man, be seeing the vote as just one of many signals of his commitment to his particular little platoon, to use Burke's phrase. This was a commitment the individual learnt as he learnt others, to values and institutions, through the primary groups to which he belonged. (Maccoby, 1954/5). This powerful determining process was seen as far more important than any swift individual reactions in terms of material self-interest to a seasonal political market.

A more elaborate justification was demanded by the sample surveys, which demonstrated the hopeless ignorance and inconsistency of the vast majority of voters when confronted with questions about current issues. It seemed impossible to dispute the evidence of the surveys that coherent and consistent political positions, (what the Michigan studies refer to as 'ideology' (Campbell, 1960)) are only to be found in a tiny proportion of the sample, among those who are politically active and relatively highly educated, whilst the political judgments of the rest can fairly be described as gormlessly random. The pattern, incidentally, is very similar in the Butler and Stokes study, *'Political Change in Britain'*, which contains striking evidence of inconsistency over issues. But, it was argued, this does not matter so much, because people in fact *act* on the lead given by influentials in peer groups and so on. So their behaviour is guided by an 'ideology' at second hand, and this is rational because people follow the lead of influentials representing group interests salient to them. McClosky, whose work at Berkely on state and national samples from the mid-fifties constitutes a major exposition of this argument, sums up the view of socialisation which it entails:

> "... values usually considered fundamental to our way of life (e.g. belief in freedom, democracy, constitutional and procedural rights, tolerance, human dignity) are shared more widely and held more strongly among people in positions of leadership, influence and high status than among the less favoured classes. Conversely, those who occupy positions remote from the mainstream exhibit a high incidence and intensity of anomic feelings ... whatever interferes with one's ability to learn a community's norms, or weakens one's socialization into its central patterns of belief, must be considered among the determinants of anomy". (McClosky, 1969)

It was not claimed that this distribution of political sophistication is satsifactory. It represents a relative failure of political socialisation. But the fact that some of us may be alienated from society and that many of us grow into politically illiterate voters is redeemed by the total structure of political relations. The active, the participant, the influential, though few in number are not so confused, and, fortunately, they populate the upper reaches of the institutions and organisations within which important political choices are made.

This implicit theory of democratic pluralism and the theory of personality that goes with it permeates the Berkeley study and the work of the Michigan Survey Centre. If we consider the notion of political socialisation in its context in this empirical literature, we are faced with some obvious problems.

First of all, political socialisation is defined in terms of a limited operational definition of political behaviour, namely electoral behaviour, whilst it is very generally invoked in relation to attitudinal structures and the learning of basic regime norms. Secondly, from the whole complex of possible social pressures, a limited number of measurable connections is abstracted. Thus, in 1968, Jennings and Niemi of the Michigan Centre, published an elaborate, narrowly focussed study of a large sample. (Jennings and Niemi, 1968). They reported that whilst family continued to transmit party identification, it was notably weak in shaping responses to other attitude objects. They come up with the rather unsurprising conclusion that "if the eighteen year old is no simple carbon copy of his parents, — as the results clearly indicate — then it seems most likely that other socializing agents have ample opportunity to exert their impact". This somewhat banal insight seems to be a natural product of the behavioural methodology employed. Certain family variables were included in the study and were found to have little explanatory power. There was a correlation of a mere .13, for instance, between parent and student attitudes on whether legally elected communists should be allowed to take office. The 'other socializing agents' were presumably not included for technical reasons.

These two reservations come together if we look at the behavioural approach more generally. A behavioural political science conveniently specialises into subsystems. Socialisation and electoral studies are two closely associated areas. Others include legislative studies, the literature on pressure groups, studies of bureaucracy and organisation, and the area of judicial behaviour. There is by now a considerable degree of differentiation between them. Within each specialist area the behavioral approach idlentifies dependent variables and potential independent, explanatory variables and explores any interesting correlations amongst them. Thus, family socialisation 'explains' x percent of hte variance of party loyalty; party loyalty 'explains' y percent of the variance of legislative voting on domestic issue roll calls, but only z percent on foreign policy roll calls, and so on. From the point of view of any one specialism, every other specialism is a source of explanatory variables which can be introduced to reduce the variance or, in other words, to increase the explanatory power of a pattern of measured relationships.

But this methodological segmentation seems to leave us with one operational definition of politics in the case of the socialisation and electoral studies, and another which applies to the rest. It is in the latter area that genuine political argument and contest take place over substantive issues, the implications of which are intensively studied by the participants. In the area which concerns us here, politics is largely reduced to the periodic endorsement by the electorate of formal political institutions, formal political roles and the structures they exist in. Most people are acting politically, sometimes with a modicum of self-conscious rationality, only when they engage with the role of voter and start pulling the levers of the voting machine, under the exceedingly complex influence of innumerable factors, some of which students of socialisaiton and social determinism have roughly measured.

But this operational account of political action and influence is the product of particular assumptions about democratic politics. They reflect a preoccupation with stability, which is taken to emerge from the 'natural' pragmatic conflicts of a pluralism of interests. They are frankly elitist, recognising the guardians of democratic values as those who have most completely internalised 'democratic values', who have succeeded in understanding their complex interdependence, who understand, therefore, the consensus within which a stable, pragmatic, politics can take place, and who have learnt the patterns of motive behind the balanced forces of political interest.

How does a society come to produce these excellent and essential people? The behavioural specialist answers by pointing to his correlations: high awareness of the dimensionality of current political issues (in vulgar terms, an ability to distinguish 'left' from 'right'), goes with an understanding of the specific legal and political implications of democratic norms, and also with consistent and coherent structures of attitude and opinion. But these attributes also correlate positively with regular participation in elections and membership of voluntary organisations, and in addition with relatively higher levels of educaiton, which in turn correlate with measures of relatively higher socio-economic status. Finally, as McClosky has shown, there are good correlations between high scores on all these measures and, so to speak, 'healthy' scores on various psychological measures. McClosky uses a large number of such measures to distinguish what he calls the aversive personality disposition from its opposite, the effectively socialised individual, measures of fascism, authoritarianism, anomy, ethnocentrism, faith in people, intolerance of ambiguity, status frustration, political futility, guilt, self confidence, and so on.

Socialisation in particular, political education more generally, provide the key to the survival of this democratic system. Becoming a citizen of a democracy in an effective sense is seen as a difficult process. It is the demanding function of agencies of socialisation and political education to enlarge the pool of genuinely democratic participants. But the ball game can at least continue, as long as the political system as a whole is capable of preventing the potential for an irrational pursuit of political objectives, which is latent in any mass society, from swamping the frail links of social attachment, habit, commitment, and even apathy and indifference towards organised politics which is the obverse of elite rationality.

One hardly needs to point out that there is some room for argument here, as, indeed, some rigorous empirical studies are at pains to demonstrate. Axelrod, for example, reanalyses the Michigan data most ingeniously to show that the original study reflects the political biases of the authors and avoids questions about the ability of this system to take account of the perceived political needs of the disorganised (who are also, by definition, the politically unsocialised). (Axelrod, 1967). He refuses to assume that because people generally score low on the measures of political consistency and understanding used in the surveys, they have therefore no consistent and coherent political perspective whatsoever. He is able to show that the randomness and confusion over political issues and over their organisation by party programmes, which the surveys document among the politically 'unsocialised', in fact may conceal curious areas on consistency, that non-voters and non-participants may have political perspectives more consistent even than those of the élite. These are not catered for by political parties, to be sure, but they have been shaped by a process of political socialisation taking place at a subcultural level which had eluded the attention of students like Greenstein, who had attempted to catch the process itself at work.

Given this critical and revisionist review of the socialisation studies, how might one set about teaching a course in this area? The suggestions that follow are intended to put some flesh on a number of general points. One could of course achieve the same result with other material.

I would begin with something from outside the discipline of political science, precisely because of the fragmented picture of the process that reaches us through the literature I have referred to. So one might start with the Mayers' paper on the Red Xhosa (Mayer, 1970). This is a rural, tribally conservative group in the Transkei and Ciskei of South Africa. The paper describes how the society trains its younger members in stable, conservative and socially integrated patterns of behaviour through a youth organisation which prepares young boys and girls for adulthood in a whole series of respects, political, judicial, and sexual in particular. The material is colourful, even lurid. The organisation actually promotes and formalises violence through a form of cudgel fighting. Apparently admirable training in indifference to pain, this institution and others are highly effective in more important general respects, in patterning the conduct of the young. There is very little social violence outside this institution. The young internalise a respect for more senior members of the society. It is a cause of deep humiliation to have raised your hand against an older and more senior person. (I would hope that most sixth formers would not find a presentation of these observations unduly tendentious). The organisation supervises other areas of behaviour, sexual relations, for example. Young people internalise values expressed in patterns of sexual behaviour that lead, for instance, to fewer unwanted pregnancies among the Red Xhosa than among ethnically related neighbouring groups.

The study draws attention to basic points for discussion about political behaviour and socialisation. We are given a picture that draws together many different aspects of social life. It is not possible to isolate the political because it is an aspect of many facets of the whole. We are forced to note the political and economic aspects of marriage, for example, and can see how the cudgel fighting not only isolates violence but also underwrites structures of authority and obligation. We can see whose interests are served by the transmission of these values. We can see that some societies are better at achieving social control through the transmission of shared values than are others. Neighbouring groups, which allow themselves to be exposed to outside, urban influences, are less stable and more volatile politically. We can see the dynamics of group pressure, and the psychological growth of the individual within the framework provided by the group, taking place in an intense but strange way, which could lead to reflections on analogous processes in our own kind of society. Judged by its structural stability and fiercely consensual values, this is a successful political system, and the key to its success seems to lie in the intensive, and comprehensive process of socialisation vividly conveyed by the study.

One might then introduce a study from our own kind of society, which in some way parallels the concentration and intensity of the process described by the Mayers. I would use a group of articles written by the political theorists Sheldon Wolin and John Schaar as running commentary on events at the university of Berkeley, which became notorious under the name of the Free Speech Movement (Wolin and Schaar, 1970). Both writers, incidentally, were colleagues of McClosky in the political science department and all of them, in different ways, were actively involved in these events. They describe a rebellion within a huge organisation, joined by undergraduates, graduates and faculty in different degrees. There can be no doubt that for literally thousands of young people these events were, quite simply, their political education. They were hardly less important to people like myself who were graduate teaching assistants communicating the bread and butter of American politics to some of these students. This account, by participants, of the behaviour of those involved, students, faculty, university and state authorities, and the media, exposes the dimensions of a specific political conflict with an immediacy and force which the behavioural literature of the period is incapable of achieving.

But what of political socialisation in the narrower sense of early induction into the values of the political system? These authors make it quite clear that this turmoil at Berkely was no revolution. In fact, what we observe is a colelctive sense of outrage – transmitted with different inflections by different groups in the university – at the failure of the society to realise its constitutional values at any level. The issues were by no means local merely. They included a critical reaction to the 'supermarket education' of a massive institution, but also to the undersity's extensive involvement in defence contracts, and the objectives and conduct of the Viet Nam War itself.

Who was actually doing the rebelling? Contrary to some account, not drug-crazed drop-outs. On the contrary, the most active rebels, those who sat in in Sproul Hall and were dragged off by the police, the organisers, the speakers, were well above average as students, in what for all its limitations was an outstanding university. Many of them had done civil rights work in the south. They were participant, knowledgeable, argumentative, ambitious. Indeed, had they been drawn in McClosky's national sample, they would have been in that select top five percent, the informed, the consistent, the aware, the guardians of democratic norms. They were also overwhelmingly middle class.

It is in this context that the childhood socialisation studies of Greenstein and the other look most interesting. He found, in a school generation only slightly, if at all, younger than this one of the Berkeley rebellion, a very early assimilation of positive attitudes towards political authorities and institutions and to democratic norms. He has useful things to say about how these are acquired by children in a particular social climate. The Berkeley community, of course, found itself in a situation in which these general values had to be activated very seriously indeed. So the episode gives one a chance to see socialisation as one should, as a dynamic and continuing process, unevenly modulated from the gradual, mild assimilation of values through family and early peer group, to the experience of tense and complex situations. These experiences change and reorganise perceptions and invest unexamined values and assumptions with a significance not present beofre – perhaps a highly ambiguous significance. One of the things the rebellious democrats of Berkeley discovered, 'very often directly from their parents, was, for example, that they were a tiny minority in their interpretation of constitutional values.

Similar lessons can be drawn from accounts of industrial action in this country.

One might also raise the question, could it happen again in the same form? A recent study in the behavioural tradition suggests not. (Arterton, 1975). It shows in the Watergate generation a far higher level of suspicion and mistrust towards President, politicians and government, and what the authors describe as a potentially dangerous degree of political cynicism in a sample from an upper income suburb in Boston, of children in grades 1 to 6.

Finally, I would make use of some of McClosky's material. One would have to give a simple explanation of what a questionnaire scale is and on what grounds it claims to be measuring something. But McClosky tabulates his data simply, and one can easily extract figures for discussion. For example, from his article "Consensus and ideology in American Politics", *The American Political Science Review*, Vol LVIII, No. 2, June 1964:

Scale	*Political Influentials* (N = 3020)	*General Electorate* (N = 1484)
Faith in Democracy		
% High	40.1	18.5
% Low	14.4	29.7
Procedural Rights		
% High	58.1	24.1
% Low	12.3	31.3
Totalitarianism		
% High	9.7	33.8
% Low	60.1	28.4

I would be inclined to play devil's advocate by pushing his own interpretation of them as a liberal democrat. In the light of the previous discussions, about the Berkeley incident and about socialisation in general, I would try and provoke students into suggesting alternative interpretations and speculations. It is, after all, just possible that the 'anomy' of the less favoured classes has less to do with a failure to learn norms than with a rather accurate appraisal of circumstances. And do people actually act out the values into which they have allegedly been socialised? The Berkeley episode suggests that political behaviour deserves a political analysis, in terms of the specific conflict, the configurations of power that it activates, the interests involved, and that learnt values enter into this selectively and ambiguously. Certainly, subsequent events can drastically reshape values painlessly acquired during one's early socialisation.

In short, I would be aiming to develop a sense of the political by subjecting to a critical consideration assumptions about political socialisation that have dominated the use of that category in explanations in political science.

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When I grow up I'M going to do sociological studies of engine drivers.

Industrial-urban cultures, youth and the problem of socialisation

by John Astley
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On a sunny Sunday Afternoon in September I sat on the grass at Shepherds Bush green and listened to a young black reggae band. It was part of a carnival organised by the Anti-Nazi League. There were a good few hundred people there, sitting, standing, listening like me. As it happened I was on my own, but of course, not alone. I felt that I shared so much of the culture that was a living tradition and contemporary process around me, especially the public dimension of the music and the politics. If democracy and popular culture mean anything, the mean this. In this moment, like the drowning man, I could see many aspects of my socialisation spread out before me.

> 'There are places I'll remember
> all my life, though some have changed,
> some forever, not for better,
> some have gone and some remain.
> All these places had their moments,
> with lovers and friends I still can recall,
> some are dead and some are living,
> in my life I've loved them all'
>
> (Lennon & McCartney, 1965)

In this essay I would like to explore some themes of socialisation which greatly concern and worry me. How do we become the private and public people that we are? How do we move between the individual and collective worlds with the degree of familiarity that we do? What sets, creates frameworks for our social practices, the dimensions of our everyday lives? But especially, I want to touch on the question of 'youth' in our society. 'Youth', a category term and concept, at one and the same time open to biological and social position. I want to attempt an analysis, in part, of just how 'youth' in society find themselves in the situations that they do and what the consequences of these situations and realisations may be. Consequences and realisations not just for the young but for education and pedagogy in society.

One of the central contradictions of our industrial and urban life is a lurking nostalgia for a rural 'golden age'. From the Romantic revolt of the early nineteenth century to today there is a constant, if minority, tendency to look back to a time, a form of social organisation and place free from the strictures, frustrations and ugliness of the industrial and urban situation. It is, of course, difficult to pin down. It is a parallel aspect of our developing and changing culture that almost defies coherent, rational, objective analysis, and yet the persistence of this anti-urban 'man' feeling is testimony to its strength and significance. Despite attempts to organise such existence and feeling and movement of discontent into 'collectives', viz 'The Romantics', the ecology and anti-pollution campaigns, the anarcho-syndicalist 'drop-out', contra-cultures, the 'Hippies', etc, the tendency is essentially individualist and existential in its most dominant and vocal forms.

Now it seems to me that a good deal of the 'revolt' against the industrial/urban environment is wasted energy. The corollary of such discontent and revolt has usually been to seek some 'rural' alternative, often idealised, if not mythological (eg. William Morris and the activities of the Pre-Raphaelite Brotherhood in the 1840/50 period). It seems that rather than 'face up to' the issue of the structural unsuitability of the industrial/urban environment, dissidents look elsewhere for a solution. Perhaps the lack of certain structural social and political changes in the industrial/urban environment is in part due to the reluctance of articulate, mainly 'middle class' voices, to do something about the situation they so despise? (It is worth adding here that the 'disliked' environment would include the repressive/engineering role of State bureaucracies – national and local, planning blight, politicians antics, the arbitrariness of economic pressure groups etc.)

Power is grossly unevenly distributed in the industrial/urban environment, but so it is throughout society. Retreat to a 'rural' enclave or haven will not solve the essential contradictions or power relations, although it may appear to alleviate the immediate tensions of the individuals concerned.

Clearly consciousness plays an important part in the definitions of the situation. Reference points or 'signposts' are crucial. The 'middle classish' antagonism to the twin evils of industrialism and urbanism have often resulted from an awareness of the structures and strictures imposed by the very organisation of social life through industrialisation. This phenomenon is not now peculiar to societies with capitalist/free enterprise economies, even if that is where the origins and predominant tendencies lie. There is masses of 'sociological evidence' in this field, with specifically the contribution of Ferdinand Tonnies' 'Community and Association' in the 1870's to the publications of the Community Development Project collective ('The cost of Industrial change' and 'Gliding the Ghetto') in the 1970's. It is necessary to add that revolutionary tendencies amongst the middle class and intelligentzia have often recognised the long term inadequacies of ideas to return to some rural bliss and 'innocence'. What of the great mass of people, the working class, under such circumstances? The alienation that is suggested exists amongst the mass of industrial/urban populations, creates its own process of double-bind in the cultures. Most working class people do not have the opportunity or consciousness to 'opt out'. Class or community consciousness is not always a viable alternative to personal understandings of the inter-personal relations of a culture.

The dominance of work roles in society does not afford most people much scope. Work is centralised and the worker has to move to the work with few exceptions. What has been the response to this? In most cases it would seem fair to argue that the mass of people feel they have to suffer their lot. Alternatives do not present themselves in any viable form, even if they do exist. It is no use wishing that things could be different, the persistent pattern of economic and social relations more or less dictates the pattern of living and working. (In the play 'John, Paul, George, Ringo and Bert.' Bert states that there are only three ways of escaping from Liverpool; going to sea, becoming a professional footballer or becoming a rock and roll star.) Most people accept the situations they 'inherit'. These acceptances of the situation are passed on from generation to generation as cultural, even sub-cultural, norms. You make the best of what there is. The dominant ideologies within our cultures reassert at every step family, neighbourhood, school, work etc., that *this* is the way things are and should/can only be. Dip into the matrix of social relaitons at any point and the persistence of notions of permanence of structures or chances is there to be found. The dominance of such influences is reified of course, and often presented as 'the fickle finger of fate'. "Why do we have this sense of similarity – what is it about situations or episodes which allows them, however temporarily, to take on a phenomenal unity?" (Cohen and Taylor 1976, p. 50). Who writes the scripts?

What has occured has predominantly been reaction and action *within* the context of the industrial/urban environment. What responses are feasible, what alternative modes of living, surviving, that there are, are formulated and worked out within that environment. This has predominantly been in two ways. On the one hand the demand for reform; an attempt to democratize and thereby have some 'external' control over the environment. This can possibly make the organisation of everyday life more responsive to the needs and desires of the population. On the other hand, it is possible to recognise the emergence of alternative modes of living, within the industrial/urban environment, to those of the dominant culture. 'Adaption' to given circumstances, to mainly externally enforced and legitimated structures, is a means of making the harsh, uncomfortable and uncompromising, more acceptable and valuable. Collective responses to environmental pressures can often alleviate some of the worst characteristics of social life, even if these developments are limited to only partial relief. The meanings which people place upon certain aspects of their lives may not point towards the eventual elimination of alienating structures, but such meanings may provide a reality that gives some 'breathing space' and make sense out of the nonsensical. But of course "The mental management of routines, however existentially consoling, leaves the world unchanged and unchallenged. Our daily life retains its behavioural shape for all our mental juggling." (Cohen and Taylor, 1976, p. 46). The young are perhaps the social grouping in the industrial/urban environment who most bear the brunt of the contradictions thrown up by that environment. They are developing within a ready-made 'world' that is very reluctant to adapt to their needs and desires. They are clearly, explicitly and implicitly, expected to 'conform' to the mores, persistent cultural patterns, whatever they may be. "Growing up is essentially an apprenticeship to work. Accounts of family life are filled with material details of working life, your parents', the jobs you did, both in the home and outside, while at school, your first experiences as a wage-earner. Even recreation may be purposefully related to the disciplines of work . For a minority, especially those living in the older industrial areas, the traditional apprenticeships may still hold, along with the economic institution itself. For the rest, and especially those living in the inner city, the accounts of childhood and youth are increasingly dominated by the themes of free time, rather than labour time. For some, every sector of experience may come to be measured against how much or little purchase it affords on that kind of autonomy." (Cohen and Robins, 1978, p. 7).

Innovation by the young in an attempt to reconcile themselves with the environment, to make it more habitable and responsive, may not always be met with enthusiasm and understanding. The family, neighbourhood, school, agencies of law and order, the media, the workplace etc, are crucial agencies within, and that constitute, the environment for the young. (See also Willis, 1978). In most cases these agencies; for better or for worse, consciously or otherwise; are set on a path to circumscribe the behavious and often thereby attitudes, of the young. The persistence of such agencies of socialisation helps to explain the continuance of patterns of cultural and social behaviour. It also helps to explain the resistance that these agencies meet with in 'their' everyday dealings with the young. The consciousness of the young, especially the working classes in the industrial/urban environment, invariably means that responses to their situation take place *'within'* that environmental context and not at some 'abstracted' distance. "What we would argue, in general terms, is that the young inherit a cultural orientation from their parents towards a problematic common to the class as a whole, which is likely to weight, shape and signify the meanings they then attach to different areas of their social life." (Clarke, 1976 p. 29). Whether all responses and resistances are consciously worked out or not is another matter, but in any case the 'stage' of and for action, the 'battle-ground' in some respects, is essentially there in the industrial/urban environment.

Murdock and Nelson (1976) point towards a class analysis, of youth, and implicitly, at the heart of sociology itself. They suggest that the work situation shows the clearest demarcation amongst youth and emphasises not only the individual situation, but the *class* situation i.e., it is one thing to show that *an individual* is degraded, bored and alienated by 'work', it is something else to show that a *class* finds itself in such a situation with little or no power to change the relations that permeate everyday life. Here Murdock and Nelson point to the difficulties of sub cultural analysis, in inducting back to class as a significant factor, rather than starting out from a position where *class relations* form the most fundamental axis of social life.

It is not surprising then that we find these themes, issues, discussed in relation to popular culture.

I would not want to argue that there is a rigid deterministic relationship between social and economic factors and aspects of popular (ie. working class) culture, but the influences of the inter relations and interaction are clear. The relations are complex ones, but that does not mean shying away from an attempt to be analytical.

The social significance of popular culture is clear in that we *do* both react to phenomena, and act out, produce, create, phenomena in society. The way in which we give meaning to our lives and those of others is central to our place in a complex matrix/network of economic, social and political relations.

The manner in which we find our 'way about' life requires us to use 'signposts'. Some of these signposts we produce and create ourselves; some are part of significant others' social constructiond and we look to them for guidance and direction. The dialectic between experience and experiment lies at the heart of popular culture. The fact that we are individuals with our 'own' consciousness, understandings, awareness and 'world views', does not preculde us from being part of commonly held, collectively generated consciousness as well. Indeed, our own 'signposts' may lead us to believe in and rely on, collectivist as well as or instead of, individualistic notions. "There is no 'subcultural solution' to working class youth unemployment, educational disadvantage, compulsory miseducation, dead end jobs, the routinisation and specialisation of labour, low pay and the loss of skills. Sub cultural strategies cannot match, meet or answer the structuring dimensions emerging in this period for the class as a whole." (Clarke, 1976, p. 47)

A brief reference to the emergence of 'Rock and Roll' would seem germane to this discussion. Charlie Gillett (1971) in the introduction to 'The Sound of the City', positions himself within the frame of reference suggested above. "The city's sounds are brutal and oppressive, imposing themselves on anyone who comes into its streets. Many of its residents, committed by their jobs to live in the city, measure their freedom by the frequency and accessibility of departures from it. But during the mid-fifties, in virtually every urban civilization in the world, adolescents staked out their freedom *in* the cities ..." (my emphasis) He goes on to hint at a possible reason for the antagonism which often exists between the dominant culture and dominant ideologies, and those innovations and excursions into city 'survival kits', taken up by the young. "Rock and Roll was perhaps the first form of popular culture to celebrate without reservation characteristics of city life that had been among the most criticized. In rock and roll, the strident, repetitive sounds of city life were, in effect, reproduced as melody and rhythm." Gillett goes on to say later in his book that perhaps 'pop' music has either been a blissful escape from or an aggressive answer to the harsh industrial/urban life.

There is much talk these days of the culturally deprived. The term is ambiguous to say the least. What it has usually come to mean, certainly in 'cliche sociology', is that the way of life of some sections of the wórking class is inadequate and by definition deficient of essential moral codes and cultural norms. Through 'no fault of their own' many people find themselves part of a 'seamless web of circumstances' that 'disqualifies' them from taking their rightful place amongst the citizenry. I see deprivation in the industrial/urban environment in its literal context, ie. some people *are* deprived of some resources, opportunities, hope, etc, *by other people*. I also recognize a tendency whereby certain people, perhaps collectively organised for the 'purpose', involved in this *depriving,* belong to social classes. What is being 'held back', or inadequately distributed amongst the population could vary enormously. Perhaps it is the right to a decent job, or house, or entertainments, or schooling? Fundamentally I see the industrial/urban deprivation issue, as a sometimes conscious, sometimes unconscious process whereby some people, groups, classes, institutions, do actually *deprive* others of essential resources, both material and intellectual, those limiting their options and choices.

It seems to me therefore that popular cultures, for example forms of expression through music, like 'Rock and Roll', can be seen as a response to such deprivation. Not that it is a passive outcome of a one way process linked to the social pathology of some people, but as a means whereby people, especially the young, can exert some frames of reference and influence of their own.

Again I would want to emphasise the persistence of spontaneity in this process. It seems clear that the *creation* of alternative ways of seeing and doing in this context are often not analytical, clearly thought through responses by people. Sometimes it is 'deliberate' of course, where threads are siezed upon here and there and developed, perhaps, as a direct response and/or challenge to externally voiced cultural nad moral norms. "Putting on the agony, putting on the style" as Lonnie Donnegan sang in the 1950's, was as relevant then as much of the self conscious posturing since. It may also be that what starts out as an *alternative* posture, played out within the existing overal structures, ends up as *oppositional*.

This same point has been argued many times over and from diverse methodological perspectives. For example, in 'Everyday Life in the Modern World', Lefebvre (1971) argues, "Thus everyday life, the social territory and place of controlled consumption, of terror-enforced passivity, is established and programmed; as a social territory it is easily identified, and under analysis it reveals its latent irrationality beneath an apparent rationality, incoherence beneath an ideology of coherence, and sub-sustems or disconnected territories linked together only by speech."

Taking these issues a step further on into the theoretical and methodological problems associated with the study of contemporary popular culture, a few proposals can be made. The expression of certain attitudes and behaviour reflect, as suggested above, certain forms of culture from which we and others can draw certain meanings and understandings of the situation. The views that are expressed by people in society, their outlook, beliefs etc. are traditionally termed 'world views'. These world views rest very largely on our knowledge of our situation in the world of values, attitudes and behaviour. How we receive our 'knowledge' of social arrangements within society is open to some discussion by social scientists. Some believe that we are socialized into a pretty strict view of things, and that in brief, external constraints and dominant structures will largely determine the outcome. Others argue that our view of the world, of everyday social life, comes about via our interaction with others within the context of on-going social structures. Values, beliefs and attitudes, which in turn transform themselves into behaviour, are the products of such social inter-relationships. World views in this sense are created as much by the active involvement of individuals within social relations, as by any external forces, shaping and constraining roles etc. These highly complex discussions take place on at least two planes. Personal epistomological issues, concerned with how and why individuals come by their own views of knowledge and secondly in the wider context, what has come to be known as the sociology of knowledge. This latter area concerns the overtly *social* context of our understandings and consciousness, of our knowledge of ourselves, others, the world.

Lucien Goldman (1969) lays out one view of the issue; "Sociology of knowledge may study world-views on two different planes, that of the *real* consciousness of the group, as researchers such as Weber have studied them, for example, or that of their *coherent*, exceptional expression in great works of philosophy and art, or even in the lives of certain exceptional individuals. (The latter plane corresponds more or less to the maximum of potential consciousness). The two planes complement and mutually support each other. Though it may not seem so at first, it must be said that the second plane is often easier to study than the first, precisely because world-views are expressed there with more clarity and more preciseness; whereas a study of the development of a new world-view in a *real* consciousness of a group offers a much more difficult task, on account of the multiple forms of transition and the enormous complexity of entanglements and mutual influences which constitute social life." (p. 130).

I believe that what Goldman is arguing here is crucial to popular culture. Much of popular culture, eg. rock and roll, is the product of creative activity and out-put. If we listen to the creations of the Beatles or Dylan or the Sex Pistols for example, we may associate ourselves with the view that is expressed there. Either in the lyric (direct) or in the music (indirect and much more subjective) we may identify a paradigmatic world view that we can agree with, or reject etc. It is then, in a sense, a ready made product for us to consume or not as we wish. We can though hope to identify a view. In the 'unexpressed' world of social activity we will have to draw our own inferences from uncollated sources. The 'facts' of social life are much less conveniently organised for us. Human 'facts' never speak for themselves but yield their meanings only when the questions put to them are inspired by a philosophical theory of the whole.

In terms of organising and understanding such facts as the world views of ourselves and others, we will express notions about consciousness, awareness. Goldman sees here the significance of class as a collectivity that imposes itself as 'class consciousness'. He addresses himself to the complexity of social enquiry; "In sociology, knowledge is found on the double plane of the knowing subject and object studied, for even external actions are the actions of conscious beings who more or less freely choose and judge their mode of conduct. The physicist has to take into account only two levels of knowledge, the ideal norm — the applicability of the conception to things — and the actual learning of his time, the value of which depends upon its distance from the former. Now if the physicist must take into consideration only these two levels of knowledge, the historian, and especially the sociologist, must take into account at least one intermediary factor between them, the maximum of potential consciousness of the classes which constitute the society under analysis." (p. 118).

If we take the case of rock and roll as cultural phenomenon, as input, as incursion into our lives, our consciousness, we can perhaps see the significance of what Goldman is saying in relation to what Hoggart has to say on the same subject. Hoggart in 'The uses of literacy' looks at phenomena in society, as an aspect of culture, *as* culture, and the nature of society and the relationships that make-up society. The phenomena that relate to our understanding of *interaction* in social life. This is the meat of 'The uses of literacy', and was taken up in Hoggarts inaugural lecture at Birmingham (CCCS) in

1963. "I wonder how well we would be able imaginatively to apprehend, let alone articulate the complexity of, for example, personal relations, if it were not for literature *working as literature;* densely recreating. I do not mean that we all need to have read the best books; but what has the fact that they have been read and that their insights and something of their fullness have, by the subtle and ramified processes of mediation, passed into the general consciousness, what has that contributed to the richness and flexibility of our understanding of our own experience? Literature, then, has to do with 'knowledge', with meanings. It is not *primarily* analytic or discursive, or it would be something else, something valuable perhaps (say, philosophy), but not *art*. Only here in art is life embodied, recreated, in all its dimensions; so that a particular moral choice is bound up with this time and that place, with that other person and those habits." Perhaps what can be argued for one aspect of cultural phenomenon, literature, could be argued for rock and roll?

The difficulty in actually being definite about socialisation is an important consideration to me. It is often easier to be secure in hindsight, but that raises knotty problems of history at all stages of analysis. Greil Marcus (1975) for example, senses this difficulty in his book on aspects of American rock 'n roll; "A good part of the impact of rock 'n' roll had to do with its anachronistic essence, the way it seemed to come out of nowhere — the big surprise that trivialized the events that governed daily life. Rock 'n' roll gave the kids who had seen no alternative but to submit to those events a little room to move. Any musicologist, neatly tracing the development of the music, can tell us that rock 'n' roll did not come out of nowhere. But it sounded like it did" (p. 18). I have said much the same about the Beatles phenomenon. 'Why dont we do it in the road ..." epitomises the contradiction, paradox, understatement and irony of the Beatles as characteristic of western/British youth in huge numbers in the 1950/60's. Why dont we ... is saying at least two major things, first, Let's do it ..., for example make music, a name for ourselves, entertain etc. for ourselves. Let's not rely on the 'distanced' show biz glam of Tin Pan Alley. Secondly let's get out there in the world and mark out a bit of ground for ourselves. Let us show them, but us as well, that we can have and express, opinions; that our values may well have changed and what's wrong with that? Let's strike a posture, be distinctive, draw on the past but be innovative as well; experience and experiment. No one will be watching us ... is the supreme contradiction, posing as it does the tongue in cheek juxtaposition with Why dont we ... Our lives are commonplace and typical and yet they are not. For some of us, like the Beatles for example, become corporatised and the sum becomes greater and somewhat different than the individual parts. The conscious creation of event by Lennon and others, is at one and the same time, naive and sophisticated, parochial and cosmic in its proportions."

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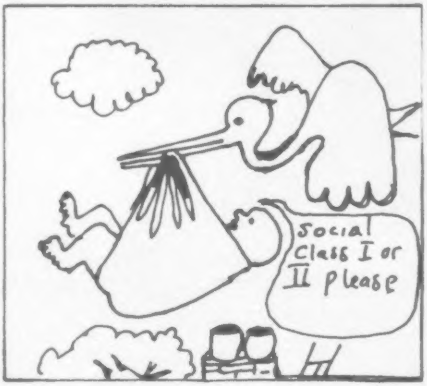

Social Class I or II please

ATSS NEWS

Compiled by Helen Reynolds

Social Studies Panel

The Panel is looking for practising Social Studies teachers to expand its membership which consists, at present, of a small nucleus in London with other scattered throughout South and West England. Members select themselves by expressing an interest in helping with the work of the Panel, which is to act as a 'clearing house' for help and advice on all aspects of Social Studies Teaching to the ATSS and its individual members.

The Panel is at the moment engaged in commissioning an 'Industry Studies' guide, articles etc. for an early 1980 Social Science Teacher to be edited by the Panel and is represented on working parties for Mode I Social Studies 'O' level (AEB) and Humanities CEE (SREB). We also have connections with many publishers of various sorts. If you would like to help or receive information about any of these, or anything else to do with Social Studies, please get in touch.

We are also seeking examples of existing Mode III Social Studies/Science courses at CSE (or GCE) with a view to gaining an overall picture of current practice in Social Studies. With the possible imminent demise of Mode III the ATSS can prove to be a powerful lobby for the support and retention of valuable work in these disciplines. Send your contributions to:

Fergus O'Sullivan,
63 Welbeck Ave.,
Aylesbury, Bucks.,
HP21 7BJ.

Panel for multiracial education

A new panel concerned with issues, materials, resources and learning in *multi-racial education* is being set up, partly as a result of the annual conference held recently at Bulmershe. All those interested in contributing should contact:

Andy Pilkington,
44 St George's Ave.,
Northampton.

Media Panel

Could I remind people of the new panel on the *Media* which also needs support and contributions for slide-tape sequences being prepared in conjunction with Audio Learning. Please contact:

Dave Evans,
124 Lightwoods Rd.,
Bearwood, Warley,
W. Midlands.

SOCIAL STUDIES IN JUNIOR AND MIDDLE SCHOOLS

An increasing number of teachers in junior and middle schools seem to find social studies a valuable element in the curriculum. There are probably many and incompatible ways of seeing social studies – as interesting, as social education, as handy material for developing skills including naturally those of literacy and numeracy. Many teachers use social studies in some form, but perhaps the ATSS could form a meeting ground for the exchange of ideas and experiences on a more formal footing? Certainly there should be plenty of experience to collate teaching ideas, perhaps organise a conference on teaching in this age range, and ensure that social studies does not get tossed out in the present burst of enthusiasm for "basic skills". If anyone would be interested in setting up an informal grouping to exchange ideas etc., please contact: **G. Hesketh, 38 Narrow Lane, Aughton, L39 5EW, Lancashire.**

(Note, the June issue of Social Science Teacher will be devoted to teaching Middle School Social Studies. Those interested in contributing should contact Chas. Townley, Preston Polytechnic, Chorley Campus, Lancs. PR7 1ED).

RACE CLASS & EDUCATION CONFERENCE AT BULMERSCHE

A full report of this conference will appear in the next issue of S.S.T.

MINORITIES

Teaching about Minorities in Overseas situations

Dave Hicks would like to hear from any of our overseas readers who have experience of teaching about majority/minority issues. His address is 2, Tarn Cottages, Grasmere, Cumbria LA22 9SF, U.K.

Minorities — Books from Quartermaine

World Minorities

Vol 1 £3 Hardback £1.67 Softback. Reports on 44 minority groups

Vol 2 £3 Reports on 33 minority groups — world wide

Details and orders from: **Quartermaine House Ltd.,** Windmill Road, Sunbury on Thames, Middx.

CEWC

The latest newsletter and information sheets cover the recent development in the Middle East, and the Arab Israeli conflict in general.

CEWC can provide visiting speakers who require travelling expenses only (and hospitality) but no fees. Write to: **CEWC, 43 Russell Square, London WC1B 5DA.**

OTHER ASSOCIATIONS

In service training for G.C.E. psychology teachers in 1979

Louise T. Higgins, Chester College of Further Education, Eaton Road, Handbridge, Chester. Tel: Chester 26321 ext 37

Many 'A' and 'O' level psychology teachers feel that they would like to be brought up to date on areas of the syllabus that they teach. One problem with teaching an empirical subject like psychology is that it changes so often. To try to solve this problem, a group of psychology lecturers is organising a series of one day meetings where the most recent state of knowledge in a particular field will be presented by an invited specialist. There will also be an opportunity for discussion of the topic by the teachers.

Each meeting will take place in a different part of the country to balance the travelling distances involved in attending. At some meetings there will also be opportunities for students to attend and perhaps take part in other activities. The proposed calendar of meetings is: February — Kidderminster, March — Leeds, April — Liverpool, May — Lancaster and June — London. Probably topics include perception, memory, the nature-nurture argument and cross cultural psychology. Costs will be kept to the absolute minimum and it is hoped that

THE ASSOCIATED EXAMINING BOARD

for the General Certificate of Education
Wellington House Aldershot Hampshire GU11 1BQ

The Board invites applications for the following posts which are vacant for the 1980 examinations.

1. **MODERATOR in SOCIOLOGY at ORDINARY LEVEL**
2. **MODERATOR in SOCIOLOGY at ADVANCED LEVEL**

Applicants should be graduates with at least five years' experience of teaching and examining this subject at the appropriate level.

Application forms and particulars for both posts 1) and 2) may be obtained from the Secretary (A9) at the Board's offices. Applicants should clearly state for which post they are applying.

many teachers will be able to attend several meetings. Full details will be sent to 'A' and 'O' level centres in due course. Any queries, comments or ideas about these meetings to the address above.

Directory of G.C.E. Psychology Teachers

A small booklet giving the names and addresses of G.C.E. Psychology teachers will be printed in October. It will also contain some professional details about the teachers. Copies at 50p from the address above.

National Association for Race Relations Teaching and Action Research

Secretary Alison Stewart, Yew Tree High School, Wythenshawe, Manchester M23 0DD.

NARTAR came into being in January 1976. It was formed as a result of the SSRC and Calouste Gulbenkian Foundation Projects which attempted to study 'The Problems and Effects of Teaching about Race Relations'. These projects sought to explore the actualities of the classroom through the eyes of the teacher concerned, rather than to offer a prescriptive approach. As it operated at a national level, both multi-racial and non-multi-racial schools were involved. The findings which resulted suggest that:

- Without some teaching in the area of race relations pupils aged 14-15 years tend to show an increase in intolerance towards other ethnic groups.
- Conversely, teaching in the area of race relations tends to lessen this process and may increase tolerance towards other ethnic groups.
- No one teaching strategy is necessarily more effective than another.
- Importance lies in the sensitivity and self-awareness of the teacher in matching approaches to particular situations.

If the above findings are accepted, it then seems to follow that any dissemination must be based on teacher experience. The Association has been set up to further this aim. It will try to make available to colleagues in schools and colleges the corporate experiences gained by participation in the projects through the use of conferences and workshop situations. It will also attempt to provide opportunities for the development and support of teachers who undertake teaching in this area.

It is planned that a collection of teaching materials, based on those used in the projects, will be made available. If these are published, then the royalties would be used to help to sustain the national programme of dissemination under the direction of a national committee.

Teaching about Television

Society for Education in Film and Television Easter School 9-12th April 1979

This introductory course for teachers in secondary and further education will consider why it is important to teach critically about television and how it can be most effectively done. Our emphasis will therefore be on defining the important issues (we shall cover the structures of television; news, documentaries and current affairs; the 'popular culture' debate; and television fiction) and on examining — and using — existing materials and courses. Although we shall discuss the importance of practical work in learning about television, *there will be no technical instruction*. We shall also suggest ways of overcoming the usual constraints of the lack of resources and equipment.

The course will be held at Bulmershe College, Reading. The fee will be £35. For further information contact: **James Donald, SEFT, 29 Old Compton Street, London, W1V 5PL. (01-734 3211/5455).**

TELEVISION

ITV Making a Living

"Making a Living" is a new Independent Television series dealing, broadly, with this transition from school to adult life. Commencing in September the programmes will be transmitted weekly on a two year cycle — Year One being concerned chiefly with the transition from education to working life, Year Two being more concerned with some of the broade issues relating to adult life such as parenthood, sex roles, consumer education and education for leisure.

The aim of the series is to provide a wide range of support materials for teachers in schools and further education colleges who are running courses in which the basic skills that are needed in adult life generally and at work in particular provide the focus for continuing general education. The series will provide resource material for use in a wide range of fourth and fifth year lessons including careers and guidance, social studies, economics and some of the new industrial studies courses such as the Associated Examining Board's 'O' level examination on "British Industrial Society".

In planning the series the team have worked from the assumption that education and training for 14 — 18 year olds should be regarded as a unity with a common approach across the whole age group, and that it involves employers and trade unions as well as schools, further education colleges and the careers service.

Transmission Times: Mondays 11.39 — 11.59
commencing 18th September, 1978.
Wednesdays 9.42 — 10.02
commencing 20th September, 1978.

Discovering Society

National Extension College, 18 Brooklands Ave., Chambridge CB2 2HN.

BBC Television is about to re-run their 15 part series for those starting sociology at 'O', 'A' and other introductory levels, entitled *The Living City*. The series starts on 8th October and is shown on BBC1 on Sundays at 12.00 – 12.25 pm and is repeated on Tuesdays on BBC2 at 3.30 pm each week. The National Extension College, Cambridge is publishing a first course in sociology in 3 volumes, entitled *Discovering Society*, to accompany the TV programmes.

The twenty units look at sociological method, community, demography, the family, education, work and leisure, class, wealth and poverty, power, religion, the mass media, crime and race. Each unit contains plenty of self assessment questions (with answers) and there are suggestions for longer pieces of written work.

Discovering Society is available direct from the National Extension College as a correspondence course with substantial tutorial help, priced £25.00. It is also available as a course text only, without tutorial provision, priced £1.90 per volume, plus postage and packing.

POLITICS — what's it all about?

ITV Granada Spring Term 1979

1 What has politics to do with me?	10.40 Tue 13 Feb. 10.31 Wed 14 Feb.
Half-term repeat of programme 1	10.40 Tue 20 Feb. 10.31 Wed 21 Feb.
2 Election fever	10.40 Tue 27 Feb. 10.31 Wed 28 Feb.
3 Them and us	10.40 Tue 6 Mar. 10.31 Wed 7 Mar.
4 United we stand	10.40 Tue 13 Mar. 10.31 Wed 14 Mar.
5 What can we do?	10.40 Tue 20 Mar. 10.31 Wed 21 Mar.
6 Can we agree to differ?	10.40 Tue 27 Mar. 10.31 Wed 28 Mar.

All programmes are of twenty minutes duration.

The programmes are self-contained rather than part of a sequence and are largely directed at those studying politics in their last year of school, in Sixth Form General Studies or as part of Liberal Studies in colleges of further education. CSE and O Level students, however, taking courses with a politics element should find that the programmes will deepen their understanding of the subject by providing visual material to back up their work in the classroom.

CAN YOU HELP?

(...or Your Association Needs You!)

- **Do you have experience in arranging Industry Visits from a Social Science Perspective?**
- **Have you an example of good practice in Social Studies teaching?**
- **Are you concerned about future (or present) proposals for examination courses in Social Studies?**
- **What feelings have you about the Assessment of Performance Unit's coming attempts to monitor Personal and Social Development nationally?**
- **Are there more important issues you would like to air?**

THE SOCIAL STUDIES PANEL NEEDS PEOPLE LIKE YOU

Contact: **Fergus J. O'Sullivan,**
63 Welbeck Ave.
Aylesbury.
Bucks. HP21 7BJ.

Tel: **Aylesbury (0296) 85353**

TEACHING SOCIOLOGY: A COURSE FOR TEACHERS

7th February — 21st March
6pm — 9pm

London Institute of Education

Contact: at University Centre for Teachers
Institute of Education,
Bedford Square,
London.

LETTERS

Dear Sir

Members in the East Midlands may have noticed the advance publicity for a meeting to be held on the 21st October at Leicester University School of Education. The meeting will discuss 'New Developments in A level Sociology Teaching', the main reference point for the discussion being a forthcoming A level reader for which I was a co-editor.

I have only recently learned of this orientation to the meeting, and I would like to say that I would not have wished it to take this form. I would not want to use an ATSS meeting for what appears to be personal material gain.

Yours sincerely,
Ian Shelton

Dear ATSS,

I would be most interested to hear of the experiences of any of your readers who teach the A.E.B. Government and Politics A level syllabus.

My grievances to date are several and basically stem from the apparent inability of this exam board to communicate with what effectively provide its bread and butter — the teachers.

Twice I have written to the chief examiner for the government of the USSR section, to point out that at the time of writing, only two out of the six books on the booklist were actually in print. I followed this up, to no avail, with a telephone call to someone who said that my query would be forwarded presumably into the nearest waste paper basket! Since then, two books have re-emerged in print, and the same booklist accompanies the new syllabus.

Who the chief examiner is, remains a total mystery to me, and presumably to any other enquiring teachers. I still have not heard from him, or her, which leaving aside the question of discourtesy, is academically speaking, a disgrace.

A further point of irritation relates to the new syllabus. Considering the fees that pour into the bank account of the AEB, I would think that the board could afford to notify each centre about something so important as a change in syllabus, apart from via the handbook.

Moreover this new syllabus has a new section in it that suggests that the students carry out their own study of some local pressure group. A good idea but on writing for further details, as the handbook suggests, I received one sheet of waffle about the need to make politics a living thing, conduct role-play exercises etc, but no model questions of the type which will be found next June on the exam paper.

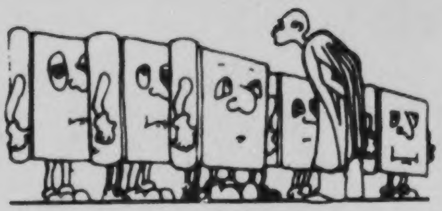
I specifically asked for advice as to how to adapt this for an evening class, which is like most, very short on time, and to my amazement was advised that they could not help me on this point! Who does the AEB think it exists for? Many evening class students take their exams, and have to pay their exam fees on top of an expensive course fee out of their own, often unemployed, pockets.

I would be very please to hear of anyone else's experiences with this board, and particularly of anybody's successful communication with them.

Yours sincerely,
Katherine Bentley
North Oxfordshire Technical College &
School of Art

Future Editions of S.S.T.

Vol 8 no 3	Open edition (with a bias towards political education) edited by Roger Gomm. Copy date December 10th 1978.
Vol 8 no 4	Race, edited by Frank Reeves, 9 Oak Street, Wolverhampton. Copy date February 15th 1979.
Vol 8 no 5	Social Studies in the Middle School edited by Chas. Townley, Preston Polytechnic, Chorley Campus, Chorley Lancs. PR7 1ED. Copy date April 10th 1979.
Vol 9 no 1	Open Edition edited by Roger Gomm. Copy date August 15th 1979.



REVIEWS

Reviews Editor: Stephen Moore

CHILDREN'S MINDS

By Margaret Donaldson
Fontana £1.00

Target: Teachers and students of A level sociology and psychology, student teachers etc.

This book contains a thorough examination of Piaget's experiments which led him to formulate his theories of child development in the areas of thought and language. The book is written in a clear and concise manner and the works of other psychologists are introduced and discussed to give a comprehensive summary of current thought on the development of the child's mind.

Ms Donaldson gives a full account of the experiments carried out by Hughes, McGarrigle et allia, adapting and copying early Piagetian experiments. Their results let to the formulation of a new theory which differs from that of Piaget, finding that the capacity and power of the child's mind has been greatly under-estimated. This latest research show that children begin to reason and think like adults from an age much earlier than Piaget believed. The significance of these results in relation to the role of children in society, and of schooling, is discussed fully in the closing chapters of the book.

This book is useful to student and teacher alike. To the teacher it will be a resume of the latest information on cognitive development; to the student it presents a clear, balanced study of theories and experiments with a clear relevance to education. There is also a very useful appendix containing Piaget's theory of intellectual development. The book is well worth its price at only £1. As Jerome Bruner said in reviewing it:

> "One of the most powerful, most wisely balanced and best informed books on the development of the child's mind to have appeared in twenty years. Its implications for education are enormous".

So buy a copy.

Margaret Spong

"PROFANE CULTURE"

By Paul Willis
Routledge and Kegan Paul, £5.95

The six ethnographic sections of this ten-part book about motor-bike boys and hippies could be read profitably by A Level students studying deviance or the sociology of culture: particularly youth culture (re bikers) and also counter culture (re hippies). They would need to be forearmed with some of the vocabulary of modern historical materialism. "Dialectical" is one of Dr. Willis' favourite words, though it is not used opaquely. The more theoretical sections, namely the Introduction: "Profanity and creativity" and the Conclusion: "Cultural politics", are written in a Marxist baroque style which will render them inaccessible to most A Level students. The theoretical appendix is lucid but highly technical, being aimed at "those concerned with rigorous model building or with their own social research".

Paul Willis is Research Fellow at the Centre for Contemporary Cultural Studies at the University of Birmingham. His thesis is that bike boys and hippes have taken elements of the material culture of "late capitalism" and deployed them in ways which counter the alienation of the epoch. As cultures they have political gaps but they should inspire the ways in which the cultural gaps in progressive politics are filled.

The greasers have made themselves intimately part of, and masters of their motor bikes, thus contradicting their alienation from the machine as experienced at work. They have appropriated early monophonic 'rock 'n' roll' singles as their own, in defiance of subsequent changes in commercially dictated pop music fashions. In bikes, music, and interactional styles they assert physicality, spontaneity, and traditional masculinity.

The 'heads' reject the protestant ethic, the alienation of work, and the clockwork regularity of time as experienced in industrial society. They grope towards the transcendental through psychedelic drugs. They accept the hedonism of consumerism without the mania of productivity. In contrast to the bikers, they live more in their minds than in their bodies, having, according to Willis, greater ontological insecurity. I am not convinced that Willis' interviews have the Laingian depth to dispel feelings of uneasiness about that final point. But let it pass: certainly their pop music is less physical, less danceable, and more cerebral than that of the bikers, the hippies tend to be middle class in origin.

But, argues Willis, for all their different ways of contradicting the established mores, these cultures have their limits from the standpoint of one committed to a Marxist view of desirable social change. The bike boys do not conquer their alienation from the machine in the work situation. Their consciously cultivated autonomy (which makes them hostile to drugs as reducing human agency) remains confined to the realm of leisure. Their rebellious insouciance does not find political expression. They are racist, sexist, and intolerant of anyone sufficiently different from themselves to challenge their conformist solidarity. They alienate themselves from the rest of the working class by their violence and delinquency.

Similarly, the hippies may identify with the underprivileged but not in an activist spirit. Rather they use them as symbols through which to affirm their own outsider status. Their attitude to women was traditional rather than liberationist. (But why didn't Willis interview more women?). They did not endeavour to actively change the system from which they withdrew. "Their critical perspective was purchased at the price of withdrawal and their insight was reserved for the cognoscenti." The same might be said of many sociologists. But my criticism of Willis' book is that he tries to make the jump from the ethnography of small samples to theory without certain necessary intervening levels of analysis, particularly a historically based sociology of cultural change (as carried out in Frank Musgrove's Ecstasy and Holiness: Counter Culture and the Open Society, Methuen 1974). Moreover, without articulating exactly how the non-political infuses the political, e.g., protestantism as a cultural basis for the Protectorate or counter culture as a component of "post-revolutionary" praxis, nothing can be said about how culture can condition politics in this or any future state.

It is not without irony to observe Dr. Willis politely and polysyllabically providing a commentary on a the foul-mouthed prejudices of the bike boys or putting a rigid rationalistic frame around the amorphous mystical visions of the hippies. The irony springs, in Wittgensteinian terms, from the juxtaposition of his language games, and implied forms of life, with those of his subjects. His critical perspective withdraws him from the cultures from which he hopes a cultural politics might flow — presumably meaning a politics aimed at protecting and extending the desirable aspects of the cultures described. His insights do seem reserved for the cognoscenti: he leaves unsolved the problem of constructing a language in which to communcate to political men or organised classes the spontaneous and creative virtues of apolitical cultural *bricoleurs* (to use Levi-Strauss' term in " The Savage Mind" for those who improvise cultural myths), nor could his language convert his apolitical subjects to a desirable polity. But to sociologists his book communicates the larger meaning of many small acts of cultural resistance.

Patrick Newman
City and East London College

"AS OTHERS SEE US" By Ann Hurman
"THE UNEQUAL THIRD" By J.S. Stuart
Network Social Studies Series
Edward Arnold Ltd. Price £2.95p Date 1977
Target group: 13-16 years Social Studies

These are the first two books in a series designed to encourage teachers and pupils to adopt a critical attitude to the society we live in, to challenge basic assumptions and discard socially constructed categories which are often applied to groups of people. For this reason the editors stress that the series is not aimed at any specific ability range as this in itself implies categorisation.

The format of both books is similar. They are divided into sections and need not necessarily be used sequentially. *"As Others See Us"* perhaps is more sequential in structure, and the first two chapters of *"The Unequal Third"* should be read first as they outline basic concepts.

They are produced on good quality paper and are clearly printed with ample illustration (perhaps excessively so, a common fault with new social study texts.)

It is not intended that the material should be seen as complete but only as part of a wide variety of teaching materials. Both books have lists of additional teaching aids at the back of the book in the teachers study notes. The editors do not claim to offer solutions to the issues they raise but they do aim to give a new perspective with which to view the world we live in.

To see how far these aims are reached in practice it is better to look at each book separately because although similar in presentation they differ markedly in the degree to which they succeed.

"As Others See Us" is the first publication in the series and is not a very auspicious opener. One would be inclined, after reading it, to decline the invitation to sample the other offerings.

The main aim of the book is firstly to see ourselves as others see us, secondly, to see others as they see themselves, and finally to arrive at a better understanding of ourselves in the light of the new knowledge gained. Problems of stereotyping and ethnocentrism are discussed and we are encouraged to take a more positive attitude to other cultures.

The aims seem somewhat lofty for such a trite little book which takes a long time to say very little. The author seems to labour some of the points unnecessarily in order to give the appearance of having said something useful. Chapters three and five are good examples of this. Chapter three in particular is laboured to the point of irritation. In presentation it is reminiscent of a nursery school reader. It introduces two school boys Stephen and Carl (cartoon style) and presents them in a variety of social groupings to illustrate how one can be 'Us' on one occasion and 'Them' on another. An intelligent thirteen year old would find it boringly juvenile not to mention a sixteen year old. If the author feels that abstract concepts such as stereotype and in group/out group are within the grasp of pupils in this age range then surely a more adult approach is called for. Especially as in chapter seven she asks "Are the British unsexy?" something one would expect even the most prococious thirteen year old to have difficulty in answering given his/her lack of concrete empirical evidence on the subject.

If the aim of the book is to reduce ethnocentricism, and one infers, the prejudice which usually accompanies it, the phrase 'Dirty lazy Poms' (a phrase which occurs more than once) is hardly likely to make us look kindly on our Australian brethren. In any event the phrase is outside the experience of most teenagers and it would seem to serve no useful purpose to introduce them to it.

If, according to Allport *'The Nature of Prejudice'* 'Prejudice......is not easily changed even in the light of new knowledge' it is highly unlikely that our ethnocentric attitudes are going to be improved by studying the somewhat inflammatory statements others make about us. Social psychologists have found that the only effective way of reducing prejudice and promoting understanding cross culturally, is prolonged contact with the members of the other culture, and that does not always work. To add to the difficulties, the child is a product of the socialisation process in his home and neighbourhood and more strongly holds values leained there than those he may learn in school. Therefore, no one book or even many books or teaching situations are easily going to change attitudes formed over a long period in his home environment.

One must say that the subject matter is difficult to put over not least because it is abstract in content and also because it strikes at the very roots of self image. To deliberately denigrate oneself in order to understand the other is very extreme, certainly at the outset of a series. Perhaps later in the series or in a more adult situation it might succeed. As it stands the book seems to have only marginal usefulness and therefore is overpriced in view of its limitations.

"The Unequal Third" on the other hand seems to succeed very well in what it sets out to do. Of course the author has the distinct advantage of dealing with more concrete topics and as he has first hand experience of working in Africa it adds a great deal to the books appeal.

The book examines many aspects of the Third World under four basic concepts wealth, power, conflict and change. The sections of the book include People of the Third World, short studies of various countries; historical background, colonialism and neocolonialism, development, politics and economics.

The author is somewhat diffident about his stated aims. Because he is necessarily time bound and placebound, he says, and because things change so rapidly he sees the book only as one of many of the resources to be used. His list of additional material is particularly helpful especially as he keeps an eye on the price of the material he suggests. Education Budgets mean that we do not always have enough money to buy everything we would like.

His main aim is to study the Third World not from the charity point of view nor from the ethnocentric standpoint, e.g. 'When Europeans first discovered Africa etc' but tries to see Third World peoples as they see themselves. Neither does he consider only the problematic areas he gives historical, geographical political and economic data well illustrated with maps, and pictures. He also gives detials of climate and crops with drawings of the various plants with their uses.

The section on Colonialism is very interesting as is the Neocolonialism section which follows. A pertinent section on 'The Story of Oil' ends this section showing how eocnomic power becomes political power. Very relevant today.

"The Unequal Third" succeeds where *"As Others See Us"* does not primarily because the subject matter is intrinsically interesting and this automatically endears it to teachers and pupils alike. The book is packed with stimulating material which would be useful, even to the younger child. Furthermore, it provides a jumping off point to study topics in greater depth. Although the aim of the book may well involve us in acquiring a new perspective and the modification of attitudes, because it is achieved by a factual presentation of interesting data its approach is more subtle and would not provoke violent reaction. I see this being a useful book in a multi-cultural classroom where children can add material of their own to supplement what the author provides.

When one is trying to alter longstanding attitudes I feel the positive approach is best. At least if one must include negative images, as Stuart does, especially in looking at colonialism, they need to be balanced against positive facts. This is exactly how the author presents his material.

The general consensus of opinion amongst those of my colleagues I approached was that *"As Others See Us"* would not be particularly useful. But *"The Unequal Third"* was well received both by the Religious and the lower school general studies departments. As one colleague put it 'I would be happy to have a book like this for fourth year general studies'. The R.E. Department requested the use of the book as soon as I had finished with it. One hopes, therefore, that the remainder of the books which are to be published in the series will be as useful.

Teresa W. Davies
Notre Dame High School, St. Helens

MARX'S THEORY OF HISTORY

By William H. Shaw
Hutchinson University Library
168 pages of text (202 pages) £6.95 hardcovers;
£3.50 paperback

The entire book is really a debate about the implications and meaning of Marx's statement in the "Preface to *A Contribution to the Critique of Political Economy*." about the conflict between the relations of production and the material productive forces in society which would lead necessarily to social change. This is obviously fundamental to Marx's theory of history; hence the title of the book. Unfortunately this detailed exegesis, far from stimulating the reader to go back to *Capital* with renewed insights, gets him tied in knots of seemingly unravellable complexity about the exact sense Marx was striving for in the various translations of a German word. Interesting it may be as an academic exercise, not as a full length book. In fact, the book smacks too much of the thesis, which it was, with its own internal logic and not enough of a book which ought to have at least set Shaw's ideas in a wider context and discussed both American and European Marxist traditions. Instead it plunges into a maze of convolution which many will, I am sure, feel is hardly worth the effort of pursuing. And the conclusion is hardly over enthusiastic:

> 'His theoretical ship may not ultimately remain afloat, but its parts fit together and no conceptual ineptness prevents the launching.' (p.150)

If we can forget about the less than graceful metaphor, Shaw is really paying Marx a back-handed compliment: the Phlogiston Theory fitted pretty well together but it is not quite of the same magnitude as Marx's! Marx is, it appears, a useful theoretical model for non-Marxist historians until a better one comes along. Any sense of Marx being relevant to a contemporary analysis is swept away in a sea of qualifications while the author himself insists on his own objectivity and balance!

The book's four main chapters discuss the exact meaning of material productive forces and relations of production; explain how the new careful reading substantiates a theory of technological deteminism; and finally discuss the transition from Capitalism to Socialism and pre-Capitalist modes of production. But even the more narrative final chapter deliberately opts out of taking up the challenge of matching Marx's hisjtorical predictions against subsequent history. The argument is kept firmly int the school-house at all costs.

Shaw says:

> 'this section is directed neither toward recounting this entire historical narrative nor toward measuring it against the record of history itself. Rather, the aim here is to illuminate those aspects of Marx's presentation which reveal something of the character of the dynamic of productive forces and relations of production which Marx envisioned as underlying this socio-historical transformation. (pp138-139)

By keeping the debate entirely *within* Marx's *oeuvre* we never really appear to get at the essence of Marx's theory of history or its contemporary implications. It is also a very unmarxist reading of Marx. And when Shaw does come up against contemporary theorists of Marxism they are brushed aside in a thoroughly annoying way. Poulantzas' re-definition of class in capitalist society deserves more than a sentence dismissing it as unmaterialist. Althusser's redefinition of productive forces as systems of relations rather than elements of production with its vast implications for the study of superstructures and the workings of ideology cannot be cursorily pushed aside with a similar brash reference to its lack of materialism. (pages 52 and 25). He seems unaware of either their importance or significance and draws his frames of reference elsewhere.

I did not find this a very useful book. For the student interested in Marxism it is neither informative nor clearly written enough to be worth while, and with a paperback price of £3.50 for only 168 pages of text, it is far too expensive. And for someone involved in the complex strands of the contemporary debate it will seem rather isolated from the main issues as I for one see them. Antonio jGramsci does not even get a mention and this seems a striking and fundamental omission of someone who has made a major contribution to Marx's Theory of History which this book, I am afraid, is not.

N.E. Paine
W.E.A. Glasgow

"TROTSKY" By I. Howe £1.25
"DURKHEIM" By A. Giddens £1.00
Fontana Modern Masters Series

Target group: 'A' level students, teachers

As far as one can ascertain, the intention of the Fontana Modern Master series lies in offering the interested layman, or the uncertain student, the opportunity to partake of some of the corpus of modern thought, in a variety of discipline areas, in a manner which, whilst intellectually stimulating, does not serve to confound emergent interests. Though purists might argue otherwise, I feel that such gradual introductions to complex conceptual material (as is offered by the wide variety of texts in this series) often serve to facilitate an eventual reading of original texts. The medium of the intellectual biography seems a particularly felicitous one in this context.

Given these initial comments Anthony Giddens' book on Durkheim deserves approval. Rather less a biography than an enunciation of the body of Durkheim's work it displays manifest qualities: clarity of expression; succinct precis of occasionally difficult conceptual material; judicious critical commentary; purposeful format. Indeed the book exhibits the character of a series of lectures for undergraduates newly embarked upon sociological study through an immersion in 'sociological greats'. The end result, one might surmise, should be a sound initial understanding of Durkheim's work and a feel for a range of sociological problematics, both speculative and theoretical, at the cost, however, of an insufficient appreciation of the social context in which Durkheim was working. However, I would still have little reservation in recommending this text as an 'A' level resource.

More specifically Giddens' analysis is grounded in expositions of the central concerns of the four major works published in Durkheim's own life time: *"The Division of Labour"*; the *"Rules of Sociological*

Method"; *"Suicide"*; and *"The Elementary Forms of Religious Life"*. Consideration is also given to posthumously published material on Socialism and Moral Education. Giddens' treatment is unexceptional at the level of setting out key arguments and propositions balanced by critical commentary but is enhanced through his attempt — largely successful — to suggest and elaborate specific continuities and themes in the body of Durkheim's work. Four such are singled out for detailed consideration; Durkheim's concern to establish sociology on a rigorous empirical basis; his focus on the rise of individualism in modern society; his absorption with the sources and nature of moral authority; his enduring interest in the practical implications of social scientific knowledge. In these concerns we can see that Durkheim retains a lively topicality even though as Giddens points out, some of his detailed work now shows, in the light of subsequent scholarship, distinct signs of wear.

Yet, as critical appraisal of the recently translated *'The Evolution of Pedagogy in France'* shows the old master still has much to offer.

Whilst Durkheim's position in the sociological firmament is secure we could hardly say the same of Trotsky. Yet Irving Howe's short biography, which owes a considerable debt to Isaac Deutscher's trilogy, — leaves me in no doubt at least that Trotsky's current pariah status, as the intellectual progenitor of alleged ultra-leftist fallacies and political strategies, should not detract from his obvious significance as a 20th century thinker and political activist. It is the latter status which demands that his work is worthy of serious deliberation even if, at undergraduate level, within the anodyne context of the sociology of politics or the sociology of knowledge. Whether such an activity would be countenanced on secondary school or college of further education premises remains open to doubt. Or am I being both paranoic and patronising?

In a book of the size that Howe has produced, the material is necessarily compressed and selective. Treatment of Trotsky's writings on China, his numerous articles concerning revolutionary strategy in Europe during the 1920s, his military writings, and puzzlingly given the basis of Howe's selective approach post exile polemical analyses of Stalinism, is sacrificed to the broader aim of charting the main lines, as the author perceives them, of Trotsky's intellectual development. Here Howe clearly establishes the futility of considering Trotsky's ideas as an intellectual system per se, seeing them as necessarily grounded in his (Trotsky's) revolutionary practice. Thus discussion of Trotsky's ideas is bounded by biographical details — a plus. Howe's own erstwhile flirtation and subsequent disillusionment with Trotsky gives the text a critical edge, though one which never strays into outright hostility — a further plus.

Peter Pettit
Bulmershe College of HE

RESOURCES, RECLAMATION & RECYCLING;
an environmental information pack at £2.50
plus 50p postage and packing.

THE BIRMINGHAM WASTE DIRECTORY
at 25p. Available from
Friends of the Earth, Birmingham,
54-57 Allison Street, Digbeth, Birmingham 5.

'Resources, Reclamation and Recycling' is a document wallet of pamphlets and charts which would provide a considerable proportion of the (recycled) paper resources for a school or college course on the problem of resource depletion and possible remedies. Thus the package contains good data on the historical build up of present levels of exploitation and use of important resources such as ores, trees and fuels, contexting this — perhaps too briefly for a sociologists's liking — in the global political economy, including the relations between the affluent and the underdeveloping world. A useful game is included in one of the pamphlets. Pollution problems are also dealt with but the main orientation of tha package is upon immediately practicable alternatives and remedies for the profligate use of resources. This is not dealt with naively and the text notes the political, economic and logistic problems of implementing such innovations.

The material is mainly in the form of well-written pamphlets illustrated with line drawings and diagrams, peppered with arresting statistics, and there are also some display posters including a graphic illustration of how much rubbish would accumulate if the dustmen didn't call. The material could be given directly to (say) sixth formers, selectively to younger pupils or used as a teacher resource. It includes suggestions for experiments, activities in reclamation and recycling and lobbying and suggestions for further research, and a list of useful addresses.

"The Birmingham Waste Directory: (how to dispose of household waste, and without harming the environment)" takes the exercise a step further. Again it outlines the problems of wasting valuable resources; 'We throw away enough steel in domestic refuse each year to build 10 ships the size of the Q.E.2'. It then proceeds to give a list of addresses of charitable and commercial agencies in the Birmingham area who will accept or purchase waste materials for recycling. So if you live in the West Midlands and have a sump oil problem, or want to dispose of your non-ferrous metal this is the booklet for you. It is of course especially useful for those engaged in charitable fund-raising.

In itself the directory provides a model for the sort of information which ought to be produced by every local authority and an illustration of the application of the principals propounded in the information pack.

Roger Gomm

DIARY DATES

8th Nov-29th Feb	The way we live now. English interiors 1950 to the present day. Victoria and Albert Museum.
23rd Nov	Anthropology Conference for sixth formers. S.O.A.S. Richard Tames, SOAS, Malet Street, WC1E 7PH.
25th Nov	ATSS Politics Panel Meeting at the BSA.
30th Nov	Teaching Development Studies: SOAS course for teachers. Richard Tames, SOAS, Malet Street, WC1E 7PH.
1st Dec	Case Studies in Development; SOAS course for teachers. Richard Tames, SOAS Malet Street WC1E 7PH.
1st Dec	Politics of the Media: CEWC sixth form conference for A level sociology and politics students. Paul Long, CEWC, 43 Russell Square, WC1B 5DA.
2nd-3rd Dec	Mass Media: U of London Extra Mural Department at 32 Tavistock Place, WC1. Details from Dept. Extra Mural Studies, 26 Russell Square, WC1B 5DQ.
8th Dec	History of East Asia: SOAS sixth form conference. Richard Tames, SOAS, Malet Street, WC1E 7PH.
12th Dec	Christianity in Africa: SOAS course for teachers. Richard Tames, SOAS, Malet Street, WC1E 7PH.
2nd-4th Jan	Schools, Pupils and Deviance; Sociology of Education Conference Westhill College, Sally Oak, Birmingham. Details from Len Barton at Westhill.
3rd Jan	World of our Making; CEWC conference for sixth formers on international institutions. Institute of Education, London. Margaret Quass, CEWC, 43 Russell Square, W1B 5DA.
3rd-5th Jan	BSA Methodology Conference. U of Lancaster. Janet Spedding, U of Lancaster.
13th Jan	White Collar Crime: U of London Extra Mural Dept. at Middlesex Hospital Medical School. Applications to Dept. Extra Mural Studies, 26 Russell Square, WC1B 5DQ.
22nd Jan	Traditional China: SOAS course for teachers. Richard Tames, SOAS, Malet Street, WC1E 7PH.
23rd Jan	China towards the year 2000: SOAS course for teachers. Richard Tames, SOAS, Malet Street, WC1E 7PH.
9th-10th Feb	Africa and Development. In-service course for teachers. Details Peter Rogers, Newham College, Bartley Green, Birmingham.
27th Feb	Soldiers and Kinsmen; the politics of African development. One-day in service course for teachers SOAS, £4.00 Contact Richard Tames, SOAS, Malet Street, WC1E 7PH, 01-637-2388.
22nd Mar	Power and Wealth; the study of Politics and Economics. One day sixth form conference. No charge. Details Richard Tames, SOAS, Malet Street, WC1E 7PH, 01-637-2388.
9th-12th April	Teaching about Television. Bulmershe College, Reading. £36. Contact James Donald, SEFT, 29 Old Compton Street, W1V 5PL. 01-734-3211/5455.
9th-12th April	Law and Society. BSA conference at Warwick University. Doreen McBarnet, Centre for Socio-Legal Studies, Wolfson College, Oxford.
20th-22nd April	Social Sciences and Political Education. ATSS Easter Conference at Ruskin College, Oxford. Organised in conjunction with the Politics Association. Contact Chris Brown.
25th April	World Religions in Radio, TV and Film. SOAS Teachers' course. Richard Tames, SOAS, Malet Street, WC1E 7PH.
4th-8th May	The 1980s. University of Sussex Conference Centre. Options: What Future for the Third World, Women and the World, Science Horizons; Utopia or Oblivion, approx. £16.50. Details Deputy Director, Conference Centre, The White House, Chelwood, Sussex.

Advance Notices

The annual conference of the Sociologists in Polytechnics group will be held in April at Wolverhampton Polytechnic on the theme of 'Theory and Practice of Social Change'. Contact Richard Cheeseman, Wolverhampton Polytechnic, Wolfruna Street, Wolverhampton, WV1.

The B.S.A. Summer Conference will be on 'Sociology and History'. Venue and date to be arranged.

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a) 14, b) 26 or c) 53?

3 How many million people use gas in their homes–
a) 5.86, b) 10.28 or c) 13.96?

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The catalogue is new each school year, so even if you have last year's, send for the latest edition–now.

(Just in case you didn't know the answers to all the questions, we'll send them to you with your catalogue!)

To: Education Liaison Officer, British Gas, Room 414, 326 High Holborn, London, WC1V 7PT.

Name____________________

Address____________________

Position____________________

S.E.N. 40

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ASSOCIATION FOR THE TEACHING OF THE SOCIAL SCIENCES

BEST COPY AVAILABLE

THE SOCIAL SCIENCE TEACHER

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General Editor: Roger Gomm, 1 Cross Green, Cottered Buntingford, Herts. Stevenage College of F.E., Monkswood Way, Stevenage. Stevenage 2822 ext 38.

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THE SOCIAL SCIENCE TEACHER

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Section Cartoon Headings by Beverley Curl

Views expressed in contributions to this journal do not necessarily represent the views of A.T.S.S. or the editor. The journal provides opportunities for the expression of divergent ideas and opinions.

(Published by A.T.S.S. Copyright A.T.S.S. 1979)

'BRIEFINGS' WRITERS NEEDED!

Briefings is intended to be a 'How to do it' series, or more modestly, 'How I did it', dealing with any aspect of the practice of Social Science and Social Studies teaching and learning. As examples, previous Briefings have been concerned with teaching a topic e.g. Deviance at A level, or a game e.g. A Sex Roles games, or Fieldwork, or Establishing a Social Sciences Resources Bank.

LENGTH

There are three alternative lengths:

Four pages — 3000 words approx.
Six pages — 4500 words approx.
Eight pages — 6000 words approx.

COPY DATES

These are

1st August for the October edition,
1st October for the December edition,
1st December for the February edition,
1st February for the April edition,
1st April for the June edition.

Copy should be sent to **Roland Meighan,**
7 Green Lane,
Birmingham B43 5JX.

LAYOUT

There are no set requirements for layout since the style of each Briefings varies.

An examination of previous Briefings should be helpful for ideas here.

N.B. ALL COPY MUST BE TYPED.

"Sociology A level — a revision course for teachers"

The Education Liaison Centre of Brunel University and the West London branch of the Association for the Teaching of the Social Sciences plan to run an eight week course for teachers of A level Sociology starting in *January 1979*.

Many Sociology teachers feel the need to meet other teachers to discuss developments in the discipline and the problems that we face in the classroom. Each session will be introduced by an experienced Sociology teacher who will suggest ways of approaching a particular topic and will outline new material that is available. Each session will be arranged so that course members can exchange ideas and experiences. We also hope that there will be a display of different teaching materials from the ATSS Resources Exchange and from local schools and colleges.

The course will probably cover the following areas:- textbooks and syllabuses, teaching; the family; the use of Anthropological material in the classroom; the new directions in the Sociology of Education; teaching Social Stratification; Sociological Theory; the city as a teaching resource; and the Sociology of Deviance.

Dates, times, fees and other queries from:-

Mr M Mander, Education Liaison Centre, Brunel University, Kingston Lahe, Uxbridge, Middx.
1or
Adrian Wilson, Science and General Studies Dept. Uxbridge Technical College, Park Road, Uxbridge, Middx. UX 30411 Ext. 44
18 Sycamore Close, Church Road, Northolt, Middx. 01-841-6714.

ATSS NEWS

Compiled by Helen Reynolds

Members will no doubt observe that this issue of the News carries a political and economic bias! We feel that, at present, in both areas, there is much current debate, informed and otherwise.

We would be most interested in members responses to the material on the Industry Project and their views on developments in political education. The latter is particularly relevant in the light of the Easter conference on Social Science and Political Education to be held in Oxford in April.

SCHOOLS COUNCIL INDUSTRY PROJECT

The first 'Industry Newsletter' in a regular series has just been published. It records the proceedings of the conference held on the Project at Royal Holloway College in July.

This may be seen as a welcome development, since information in this area will help many to examine the role, aims and objectives of industry studies in the curriculum.

1. Transcript of a talk by Mr Lionel Murray, General Secretary of the TUC.

This talk was concerned with the world of industry and the trade union perspectives on that world; the way in which school leavers should be aware of trade unionism; and, finally, and very briefly, the influences affecting the shaping of trade union activities as they will develop, as the Project itself develops, and as the connotation of it develops.

"...Now our three basic aims as trade unions, are first to improve and maintain living standards, secondly to safeguard and enhance employment activities, and third to give trade union members, working people, an effective share, an effective voice, in the decisions which are going to affect them, and their families. These are three sides of our triangle, these are the three things above all which we are concerned with.

Well, of course, the fact is that nobody leaves school entirely ignorant of the world — Coronation Street sees to that. But they still have a lot left to find out for themselves. Now experience may be the best teacher, I don't know — I don't suppose I could get a seconder for that in this particular audience. But we believe that the people who will be happiest in work will be the people who are ready for the very novel experience which they have not to face. These experiences will be multi-faceted, and my particular concern, of course, is with their experience of trade unions. Now the highest common factor in the experience of *all* school leavers, at least more accurately, of all new workers in the U.K. is the fact of workforce, the highest common factor is the fact of trade unionism because half of all employed people now in this country are trade unionists. That is the one thing they are likely to find out which is more common to their experience than anything else. Some will be in pits, some will be in shops, some will be in offices, some will be in engineering establishments — all of them, or practically all, will be facing the fact of trade unionism. This is very much a fact of working life, and indeed it is very much a fact of the aspect of life in which we are engaged. Most children of course, get no formal teaching whatsoever about trade unionism; they have to pick it up casually, like, at least until recently, they had to pick up sex education. And indeed just as sex education has been adopted, in spite of its tremendously controversial aspects, into the school curriculum, so we see no reason why trade unionism, though controversial from some people's point of view, shouldn't be treated in the same sort of way. Their ideas of trade unionism are picked up from the newspaper headings, from snippets on the television, and the impression that youngsters get is that all trade unions are concerned with is the size of the paypacket and their only method of improving the paypacket is to go on strike. They know nothing about the collective bargaining; they know nothing about the wider interests of the trade unionists in such things as education and training; for example: they don't know that the enormous majority of working people in this country, millions of working people in this country, have never been on strike; and some of our most enthusiastic, indeed militant, members have never had a day's or an hour's strike in their lives. Youngsters don't know this. They see the union as being about wage claims and about using strikes in order to improve their position on wages. Now, careers teachers I know can tell youngsters about jobs, about qualifications, about training, about prospects, but if you leave out the role of trade unions in any of these respects you will get a very big blank space in the whole picture. Obviously youngsters will be interested in questions of the starting salary, and of scales in so far as they can absorb the idea of a progressive scale, and the fact is that it is unions that are going to set those salaries, those wages, which are going to negotiate these scales for them. We directly negotiate on behalf of some 16 million people in this country, and effectively, because the pattern that's set establishes salaries and wages, indirectly to *all* people. And, of course it is not just wages, conditions, hours, pension schemes, sick pay schemes, all these things, which are going to strongly, sometimes literally *vitally*, to affect young people, as well as old people, are the result of trade union action. And it is important surely that youngsters should have some idea of collective bargaining, because very few of them indeed are going to be able to strike a personal bargain with the employer. If they think about how their wages are set many I suppose think that either it comes down from some divine authority, or it comes through you talking to the gaffer and the gaffer saying "Well ", and so forth. Youngsters must come to appreciate that the reality of it is that these things are going to be shaped essentially by trade union activity, and through collective bargaining.

But, of course, it's equally unrealistic if these youngsters see trade unions as being a sort of cornucopia, or a slot machine, into which you put a couple of bob at the top and get a £1 note and a wage increase out of the bottom, as if it's all there for the asking if you belong to a union, or at least that it is all there but for the striking. There are those who *have* thought about it, so we have this sort of vision of the union; if you want a wage increase you just go along and you say that to the union and you get something as a result. And it is important, therefore, I think, that youngsters should be given some idea of the conflict of interest, different interests within companies, within industry; that they should be aware that employers are cost-conscious; that there are arguments about not giving wage increases; that employers typically have very short arms and very deep pockets and that they are going to be resistant to the idea of improving wages.

And, therefore youngsters ought to have a little awareness of the fact that trade unionists, bargainers, when they are negotiating, need to have a command of information — such as profits, costs and sales, and general information about the economics of work. This is very different from what we were talking about a moment or two ago over tea, which was marginal utility and the shape of demand curves, and so on. The real economics of work so far as these youngsters are concerned is what is going to be in the pay packet, how it gets there, the constraints on it getting there, and what is the necessary input on their part in order to get wages, both in terms of work and in terms of the trade unions. Now it is asking a lot of youngsters to absorb all this highly complex, and very often highly technical, information. We are not arguing for courses in world economics which go into enormous detail. Nor indeed am I suggesting that they should be able to absorb the activities of, say, the Manpower Services Commission, or the Health and Safety Commission. But the fact that there are bodies of this sort — tripartite bodies, with employers, with trade unions, with government and educationalists — which have general responsibilities to create job opportunities, to provide training, to protect their health and their well-being, and that unions play an active part in these bodies, is surely important, and also *reassuring* to youngsters. And, indeed, so far as health and safety is concerned, it is surely important for them to know that there will be health and safety representatives, who are elected by them, by trade unionists in that particular place of work; to look after their interests in that area, and to whom they can go if they have a problem about health or a safety hazard.

And how do you do all this? How do you begin to tackle this effectively? Well, I don't know the answer to that. This is very much where we look to you. I do believe myself that teachers could gain enormously from having had experiences of something other than the educational process, from experience in industry or commerce or the Civil Service, or what have you. Obviously there are work experience schemes, and it should be possible, for example, to provide for a competent and articulate — and there are many — shop steward to talk to youngsters and explain some of these things from the perspective of the union in the place where they are engaged in their work experience scheme. Again we think it is desirable that arrangements should be made for trade union representatives to visit schools, and indeed we do a great deal to help this. We have provided, as many of you know, teaching kits for those who go from unions and from trades councils to schools to talk about trade unionism. We have a lot to do in terms of improving the quality of the people who do go into schools, and in training them, and enlightening them, about the sort of things that kids are most likely to want to know about. That is to say hw have made a firm start on that particular train.

2. Some practical considerations of learning processes amongst 14-16 year olds at school.

J. Chambers

Central to Mr Chambers talk was the definition and nature of teaching and learning:

"... There is a continuum which can start with what is teachable but finish up with what is only learnable. The outstanding deficiency of people who talk about "training" and think that this is resolved by producing "packages of information" demonstrates that those people have no understanding whatsoever that the process of learning is generated by the individual in which he *acquires* attributes, or conversly rejects them, whatever a person engaged in a "teaching role" might be about. This is a simple, crude fact which teachers have known about since antiquity. Indeed, one of the outstanding deficiencies of the education system as operated in Britain — and elsewhere — in the name of the so-called "academic tradition" is we tend to measure what is teachable and take little or no account of what has been learnt. Indeed, in my experience, there seem to be some people in the education industry who are unaware that there is a difference between teaching and learning. Maybe, for them, it is convenient to ignore the two things.

However, for the purpose of what I am going to try and say tonight I am using the definition advanced by George Kelly which is: 'Learning is not something which happens to a person from time to time but that which makes him a person in the first instance.' To that I would add this suggestion: 'That the development of skills, attitudes and understandings in a person comes about only through a learning process of practical experience in the exercise of those attributes.' That's what I call experiential learning.

My purpose in introducing this topic with such care is to relate it to those issues which I regard as central to a project committed to *"increasing the awareness of young people of the world of work and encouraging their ability to operate within and operate on their working environmant."*

For the past few years my own personal commitment in school, with youngsters of this age, has been directed to the achievement of these ends, amongst others.

What we have found, though, in the team of which I am a member, is that to achieve that end we have to see education not as a *subject* but, instead, as a *process*, where something is happening to the pupils as the result either of their actions or the actions of someone else, somehow involved with them.

This leads me to suggest *POSSIBLE AIMS* for take up by a school operating the "Industry" project at local level.

This "process" could be the significant element in the work of an "Industry" project group which would not be so much concerned to present a body of knowledge within a subject specialism called "Industrial Studies"; on the contrary, what they would try to do is to help their pupils to *integrate* their own existing knowledge, attitudes, values, beliefs and skills into: — (a) a deeper understanding of themselves, as individuals, and (b) a wider understanding of themselves in relation to others. In both respects they would have to have at the forefront of their teaching approaches an awareness that unless what they are doing is RELEVANT to and for their pupils they, in turn, will be insufficiently motivated to involve THEMSELVES in the necessary learning processes of study.

Indeed, the actual subject could even be examined, under C.S.E. Mode III auspices, and one called "Individuals and their Social Growth" whoe theoretical base-line used a socio-psychological approach which would equip some of the pupils to cope quite adequately with studying for a "Social Psychology" or "Sociology" or "20th Century History" G.C.E. taken at 'A' Level.

By this process of: "developing an understanding of 'Self' in relation to others, the aim would be one of preparing students to be able to cope with the various demands that are, or will be, expected of them as young adults in a rapidly-changing world. But since those "changing demands" will have to be met and dealt with by the students, acting on their own, the process of preparation will have to be much more than simply one of "telling them what to think", and assuming they will think and act accordingly. Quite the opposite. The "Industry" Project team should draw upon mature experience in recognising that this is far from sufficient in the process of educating youngsters for real-life situations.

Thus, the realisation, for instance, that the possession of an 'O' Level G.C.E. in English Language would be no guarantee of being able to communicate with another person in the work-a-day world, about one's 'Self' ideas, beliefs, and initiatives.

The concern should be, therefore, to mobilise all the various levels of knowledge and understandings into a composite, *positive* self-image which individual younsters will BE ABLE TO USE IN THE ADULT WORLD and the overall aims, then, would be the development of practical LIFE-SKILLS.

However, the "Industry" Project teachers would also recognise that no matter how skilfully devised the simulation exercises, role plays and training games, they are no substitute for the realities of life.

It is for this reason then that as a major and significant part of the education and training programme aimed at preparing youngsters for adult living one would expect ALL school students to take part in a substantial continuous period of *WORK EXPERIENCE* arranged as a block of time away from school in a work-place, amongst adults earning their living."

In addition, Mr Chambers considered the outcomes and understandings that might come from such experiences. The follow up work in his own school was described and a assessment matrix provided.

Quoted from Schools Council Industry Project Newsletter.

RACE RELATIONS

Race Class and Education: ATSS Conference Report

Bulmershe College of Higher Education, Reading, 15th to 17th September, 1978.

The conference represented a departure for the ATSS in that the problems of the classroom teacher were to be viewed as part of a wider set of material and ideological conditions which shaped the educational experience of black pupils and students. These conditions demanded a response [illegible] just at the level of the curriculum but at the level of political practice and struggle in combating racialism both within the school and the community.

The main speakers were Stuart Hall, Director of the Centre for Contemporary Cultural Studies; David Edgar, playwright and author of "Destiny" (a play exposing the fascist/nazi ideology and beliefs of the National Front) and Farruhk Dhondy, teacher and author of 'East End at your Feet' and 'Seige of Babylon'.

Dr. Harold Silver, Principal of Bulmershe College, introduced the conference by remarking upon his recent experience in the U.S.A. and re-calling the tremendous social explosions of recent times of societies and cities with a 'racial profile'. Stuart Hall in his talk raised immediately the question of the combined and uneven relation of race and class on education. The blacks, he said, form part of the working class, yet in relation to education their *race* is the mobilising factor in the way that they understand and experience schooling. Their exclusion and resistance to the effective dominant school culture is mediated through their perceptions of race and the way the school and teachers relate to this fact. Their social location; their position is 'doubly structured' through class and race.

The resistance that is engendered in school and out of school is however not principally class based. The race situation in fact fractures class based solidarity. The school does reproduce the social class structure of society but it reproduces as well the divisions within the class. School reproduces class relations which are race specific and class relations are mediated through race. This, however, was not a question of *attitudes* to race, of mere prejudice or intolerance which could be rectified by a better and equitable "re-distribution" of healthy and non-prejudiced attitudes. Racism in schools, like racism everywhere is a question of practices, not attitudes. The school is a site of struggle for what the working class regard (erroneously or not) as scarce resources. This situation is compounded by racism as a divisive element which has penetrated the white working class.

Within the classroom, class struggle (literally) takes place and reproduces itself in forms which are not recognised as such by teachers and pupils alike. For the black student it emerges in the form of a withdrawal of identity with the school — an internal emigration takes place. Deep oppositional cultures within the classroom are generated which are anchored in a fundamental rejection of white dominant and oppressive forms of style, dress, language and behaviour. Stuart Hall went on to illustrate how second generation "immigrant" West Indian youth who had never been near Jamaica spoke a deeper and more impenetrable form of dialect than their parents ever did.

The distinctions between the different racial/ethnic groups of course had been important in the past and whereas West Indian youth were recalcitrant, Asian youth had been for a variety of reasons connected with class, culture, family structure, much more conformist. Now, however, increasingly black youth of all kinds were experiencing a common exclusion from the higher levels of educational success were experiencing higher levels of unemployment than white youth and increased social and political pressure and harrassment — for example the Bangladeshi community in East London. This common experience obviously suggested a convergence of militancy and opposition amongst black youth.

The issue of the class teacher who wants to do some good was raised and Stuart Hall asked how useful was this form of altruism which had sometimes taken the form of a liberalistic attempt to introduce multi-cultural studies. Could a knowledge or even enjoyment of another's cultural pursuits (such as very loud reggae) actually enable anyone to understand, let alone resist the structural inequalities and practices through which racial divisions were experienced? A theorised educational practice had to recognise the magnitude and complexity of race and class relations and class struggle in the classroom.

On the next day work groups took place on the following topics — class and race as aspects of socialisation; the media and teaching race and class; literature and society a multi ethnic approach; youth, class and race; race, the urban crisis and resistance to school; sex roles and sexism; and class, stratification and race in the 'A' level G.C.E. syllabus.

In the afternoon the conference was addressed by David Edgar and Farruhk Dhondy. David Edgar spoke on the ideology and practices of the National Front and showed how closely it conforms to the profile of a classical fascist party of the national-socialist variety. The conjunction of race and class in their ideology illustrates the seriousness of the continuity of racism and fascism. Farruhk Dhondy described his own experience as an immigrant to Britain as part of the increasing internationalisation of labour. A mobile army of skilled and unskilled labour had been created by the requirements of international capital for a flexible labour force. This was part of the colonial legacy and they were not just going to go home. The Black immigrants were very visible and different and would defend themselves. Their position in the labour process — being black, newly arrived, suffering the worst paid jobs and worst housing, living and educational conditions, made them the most advanced section in some senses of the internationalised working class. That this was the case was shown by the struggles of black workers (many of them women) in recent industrial struggles, some of which were historically of great significance such as Grunwick. As far as schools were concerned, black pupils were resisting them and the forms of oppression they supported. The task of the teacher was to forge an alliance with pupils who resisted the grading, skilling (or de-skilling) and disciplining function of school which always placed blacks at the bottom of its hierarchies. The new generation of blacks are not content with sweeping floors at Heathrow, cleaning the hospitals, operating the transport systems of the big urban connurbations (and in general doing the dirtiest and lowest paid jobs). Black youth have articulated collectively their concern with (repression organised against them by the police); they have organised self defence against attacks from white gangs and fascists, they have shown their boredom and distrust of white schools which they see as only wanting to police them in order better to exclude them later. In short they reject school in sometimes a spectacular, sometimes a violent way, and invariably fail to attain the school's definition of success. As anyone who has taught these black pupils knows, the teacher experiences a "baptism of abuse".

Multi-cultural studies i.e. the representation of the different black cultures, black life styles and beliefs, black histories does not start from the primacy of black youth's struggle against the police, the schools, the teachers, low paid dirty jobs and the threats of a racist society against them. Multiculturalism starts from a supposed pluralism of "different but equal cultures" all of which somehow co-exist with existing inequalities of wealth and power, part of which derived in part from the economic and cultural imperialism which subjugated black culture in the first instance. A similar instance is the way in which the cultural relativism espoused by the Schools Council, the National Association for Multi-Racial Education and other bodies wanting to put the culture of the black communities on the curriculum map have failed to deal with the primary distinction of *class* in British society and with the fact that blacks as part of the working class struggle against the ownership of wealth and the inequalities and injustices deriving from it.

The role of the teachers in schools is to reproduce the hierarchies and divisions of skill and the teachers of blacks increasingly find themselves given the job of keeping them busy and motivated in order that they can be contained in school as potential low skilled labour. The critical teacher has to recognise and support the 'independent' movement of teachers because he too is a worker who is paid to sell his labour in a specific situation doing a specific job. The concerns and actions of teachers concerned with fighting racism and fascism, however, must spring from and be informed by the experience and the aspirations of those who bear the brunt of racism. This means locating the teachers' strategy in that of the struggle of blacks in school. The strength of the black population to resist schooling as it is presently organised has to be seen as a victory, not as a defeat.

The intersection of the speaker's contributions to the conference with the working groups was designed to politicise the class based teacher. Race and class as a double articulation of social structure and consciousness are confronted by teachers in the class struggle in the classroom. The attempt to teach about race and class cannot be separated from the attempt to change the configuration of race and class in the classroom and in the society outside of the school. The classroom and school are a site of struggle and therefore the teacher cannot retreat to the role of an independent and superior chairperson dispensing justice to the combatants. He/she actually is one of the targets and a protagonist in the struggle. The success of such a conference will not be in the number of multi-racial, multi-cultural teaching packs sold in the future or in the successes gained in the 'A' level results by students answering successfully questions on ethnicity and stratification. The success of the conference will be judged by how many teachers and students begin to contribute to the strengths of black students and by how many begin to take part in a growing movement against racism and fascism.

A version of this report appears in Race Relations Abstracts.

Dave Davies (Conference Organiser) Bulmershe College of Higher Education.

Panel for multiracial education

A new panel concerned with issues, materials, resources and learning in *multi-racial education* is being set up, partly as a result of the annual conference held recently at Bulmershe. All those interested in contributing should contact:

Andy Pilkington,
44 St George's Ave.,
Northampton.

Immigration Law

Handbook on Immigration Law 30p plus 10p Handsworth Law Centre, 220 Soho Road, Birmingham 21
Immigration — how the law affects you 50p plus 15p Release Publications (Dept. A), 1 Elgin Avenue, London W.9.

These are two new and up-to-date primers on immigration law, both well-written in a simple style which should be helpful to the teacher with pupils and students with immigration problems and to those floored by specific questions about the workings of immigration law when dealing with race relations in the classroom.

5 Views on Multi-Racial Britain

Commission for Racial Equality, 10-12 Allington Street, London SW1 5EH

Available at £1 these are the texts of the five BBC TV talks on race relations which achieved such a surprisingly high audience rating last year. Authors are Stuart Hall, John Rex, B. Parekh, Alan Little and Trevor Huddleston. The programmes are also available as 16mm films or video cassettes on hire from **BBC Enterprises, Villiers House, The Broadway, Ealing, London W5.**

SEARCHLIGHT

Searchlight has been in the news for its consistent exposure of Fascist activity.
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Divide and Rule — Never!

GB/1978/37 minutes/colour/16mm.
A film by the Newsreel Collective.
Distributed in the U.K. by The Other Cinema, 12 13 Little Newport Street, London WC2H 7JJ.Tel (01)-734-8508/9.

"DIVIDE AND RULE — NEVER! was made with a group of young people, black and white, who helped shape the film and the arguments inside it. The film looks through their eyes at race in relation to some of the institutions which rule the lives of both black and white youth — school, work and the law — and also opens up questions about 'culture — what is youth culture, and what culture are the racialists defending. There's a lot of music in the film — mostly punk and reggae — drawing on the movement that has come closest to making anti-racism popular, and rooted in youth culture.

The film aims to confront some of the fears and prejudices of white youth (as a white film-making group ourselves, this seemed like our particular responsibility), as well as to lend strength to the struggles of Asian and West Indian youth.

The object of the film is to raise discussion — in schools, youth-clubs, community groups, etc. We've included some historical sequences on British imperialism and the rise of fascism in 1930s Germany; there is also footage of Brick Lane struggles and the ANL Carnival.

The style is lively and fast-paced, and when shown to young people has held their interest as well as provoking discussion."

(Newsreel Collective.)

ATSS and the ANL

There is a feeling among some members of ATSS that the organisation should affiliate to the Anti-Nazi League. The argument appears to be that ATSS should do this as an unambiguous demonstration of its position with regard to nazism and racism and that the A.N.L. will be strengthened by the affiliation of teachers organisations. The case against affiliation is that ATSS is an association for promoting the teaching of social sciences, not a political pressure group in the usual sense of the term, that ATSS already contributes to anti-racism through its usual activities, that members of ATSS can and do belong to the ANL as individuals, and that affiliation might prejudice the gaining of charitable status should the association go ahead with its application t the Charities Commission.

Letters to *Helen Reynolds, 15 Serpentine Road, Birmingham 17.*

INSIGHT into Society

This major new series of Social Studies programmes will capture and retain the interest of middle and lower ability 4th. and 5th. formers. Each self-contained programme comprises a colour filmstrip, a soundtrack on cassette, pupil activity material on spirit master sheets and a brief, but comprehensive teacher's booklet. The first six programmes are as follows:

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by Jenny Taylor

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by J. Lindsay

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Resources and Publications

Face Values on Hire. R.A.I. 56 Queen Anne Street, London W1M 9LA

The first three 50 minute films in the BBC/RAI series 'Face Values' are now available for hire from the Royal Anthropological Institute Film Library. 1. Men and Women. 2. The Changing Tradition. 3. The Human Frame. Hire charge £10 each.

Resources from CEWC

43 Russell Square London WC1B 5DA

The Council for Education in World Citizenship produces a very large number of pamphlets, resource guides and teaching kits on world affairs. It also produces a series of broadsheets aimed at various age groups on topical matters. Catalogue from the above address.

CEWC organises pupil conferences (see Diary Dates) and will organise visiting speakers for your school.

A Critical Guide to reading the West Yorkshire Structure Plan.

30p TUCRUC 29 Blenheim Terrace, Leeds 2.

The main emphasis in the West Yorks structure plan is on encouraging private industry to come to the area and prosper. This is seen as the key to alleviating material deprivation and amenity shortages in the area. The *'Critical Guide'* points up the contradictions and shortcomings of the plan and exposes the political philosophy underlying it. See SST Vol 7 no 5 for an article on using structure plans as teaching resources.

Equal Opportunities Commission

Overseas House, Quay Street, Manchester M3 3HN. 061-833-9244

The E.O.C. now publishes a catalogue of free publications on equal opportunities.

Teachers and careers officers may also like to know that the EOC has produced a series of lightweight portable display panels which outline, in simple terms, an individual's rights under the Sex Discrimination and Equal Pay Acts.

Erratum

In vol 8 no 1 it was stated that the Overseas Development Ministry would be spending £500,000 for educational purposes. This is correct however the impression was given that most of this money would be used to 'exercise colonialist ghosts from school text books'. In fact only a small part of the budget has been allocated to this end; that which supports a project by Dave Hicks of M.R.G.

Folder of Teaching material on Humanism

British Humanist Association, 13 Prince of Wales Terrace, London W8 5PG. 01-937-2341

This folder of teaching material has been produced for the use of teachers wishing to explain about Humanism to their classes, or for the use of the pupils themselves. It covers a theme often missing from existing textbooks. It attempts to be positively Humanist in content rather than anti-religious.

Social Science Teachers may find the material helpful in tackling political and related themes, to illustrate the concept of ideology. In particular it raises the issue of 'available' and 'non-available' ideologies since Humanism is both denied broadcasting time and receives a rather biased press.

The designers of the material had pupils aged 12 to 16 in mind, of varying achievement levels. Price 60p.

Contents

1. Humanism at Its Simplest *and* But What Do Hummanists Actually Do?
2. Humanist Morality *and* Some Statements on Humanist Morality
3. Questionnaire: How Humanist Are You?
4. Who Are The Humanists? *and* Bertrand Russell
5. Questions and Answers (four page leaflet)
6. What Do Humanists Do About Ceremonies?
7. Humanist Values and Principles
8. Questions for Discussion *and* Booklist
9. Humanism and Humanists ('Concertina' leaflet)
10. A Selection of General Literature Supplied to Enquirers (General Statement of Policy: What's This Humanism?: Humanism Objective, Fair and Balanced: R.E., R.I., Now What?: Mercy Killing.)

TEACHING SOCIOLOGY: A COURSE FOR TEACHERS

7th February — 21st March
6 pm — 9 pm
London Institute of Education

Contact: University Centre for Teachers
atInstitute of Education,
Bedford Square,
London.

OTHER ASSOCIATIONS

Association for Community Service in Education

Anne Mary Robinson, c/o Haverstock School, Crogsland Road, London N.W.I.

ACSE's London group are continuing in their aim of promoting and servicing community service schemes in schools and colleges. The autumn term meeting, which was held on Monday, 6th November, brought together hospital volunteer organisers, pupils volunteering in hospitals and their teachers, and there was a stimulating exchange of views and experience which helped to further understanding of the difficulties on all counts. The pupils' contribution to the meeting was of particular interest, and this is something which will be a more regular feature of meetings in the future.

The next meeting of the association will be held on Monday, 5th March 1979 at the **Arts Centre at Haverstock School, Crogsland Road**, London, N.W.1. and will be on **"Developing Community Service"**. It will be of particular interest to those setting up schemes or wishing to find out about doing so. It will be more of a workshop session, with exchanges of views and information from teachers involved in on-going schemes and those with little or no experience.

There are now several regional branches of ACSE in other parts of the country, notably in Newcastle, Leeds, Cambridge, and the south east. If you are interested in setting up a branch, or in making contact with other teachers in your area, write to Anne Mary Robinson.

Leicestershire Sociology Teachers' Association.

For information contact **Mick Galloway, Gateway Sixth Form College, The Newarke, Leicester.**

Up-dating meetings for G.C.E. Psychology Teachers

A series of meetings has been organised for G.C.E. Psychology teachers at which experts in varous fields relevant to the 'O' and 'A' level syllabus will present an up to date assessment of the current state of psychological knowledge.

Although the talks will be aimed primarily at psychology lecturers, they may be of interest to second year 'A' level psychology students who will be welcome. At some of the meetings, separate activities will be arranged for students while lecturers have discussions.

The cost of the meetings has been kept to an absolute minimum £2.50 per meeting for lecturers, 75p per meeting for students. Tea and coffee are included but not lunch which will be available at normal refectory prices in the various centres. The meetings are listed under Diary Dates.

To keep postage costs to a minimum, there is one booking form to cover all the meetings, obtainable from **Mrs L.T. Higgins, Chester College of Further Education, Eaton Road, Handbridge, Chester.** Cheques should be made payable to Chester College of Further Education, Psychology Account.

The Open University Sociology Society

The Open University Sociology Society started in the North West in 1977. It has since grown to have other regional branches. Although there is no real federal structure at the moment this is planned. It is mainly composed of OU students and an application has been made to affiliate to the OU Students Association. It is also open to OU staff and OU graduates. The inclusion of the latter meant some affiliation difficulties with the OU Student Association because of constitutional and NUS matters. There are, incidently, now several thousand OU graduates including several hundred in sociology. It appears to have semi-official support from the OU itself.

The branch structure is developing but to date I only have contacts for the North West and London.

London: Secretary - **Mary Lawrence,**
33 Mountbatten House,
Elvet Avenue.
Gideon Park, Essex RM2 6JT

North West:
Secretary - **Kathy Davies,**
6 Oakfield Road,
Didsbury,
Manchester M20 0XA

Both branches have had regular evening meetings and a conference in Manchester last September on Marxism versus Sociology. Speakers have included Westergaard, P.Q. Hirst, Fitzgerald, Wakeford, etc.

Much of the initial circulation was done via Sociology courses done in the OU, which could be a fairly useful means of contact as it includes many teachers. Another useful means of contact is the OU Paper Sesame. Its address is:
Sesame, Walton Hall, Milton Keynes, MK7 6AA. 0908-63761 — this is sent out gratis to all OU students or to subscribers.

Bulletin on Social Policy

2 West Bridge Street, Crook, Co. Durham.

This is a fifty page ink-duplicated magazine containing articles on social policy and administration by the Socialist Social Policy Group which is affiliated to the Conference of Socialist Economists. Annual Subscription £2.00. Unsolicited articles welcomed.

EIGHTH (Grant Aided) INTERNATIONAL STUDY CONFERENCE
St. Edmund Hall, Oxford University
29 July — 4 August, 1979

DEMOCRACY AND ITS ALTERNATIVES

A Fresh Look at The Role of Political Education in an Open Society

Up to a dozen countries are expected to be represented at this exploratory conference for teachers and administrators from both sides of the Atlantic. Speakers include: **Dr. Hendrik Brugmans, Lord Chalfont, Sir Geoffrey de Freitas, Dr. Constantin Gontikas, Sir Peter Hill-Norton, Professor Stephen Holt, Mgr. Bruce Kent, Dr. Richard Mayne, Professor F.F. Ridley and Professor G.N. Sanderson.**

They will look at modern democracy and its alternatives, also the hazards, risks and choices facing young people today. Intellectual, moral and spiritual values of our society will be examined and their defence considered, together with ways to present to the 16-19s the realities of public affairs out of which they can make sense and find relevance to their own lives.

The charge includes a comfortable single room in College with hot and cold water, breakfast, morning coffee, lunch, afternoon tea and dinner. Tuition is also covered. There are no extras. Grant-aid reduces the cost to only .... **£80 net**

Prospectus: The European-Atlantic Movement, 7 Cathedral Close, Exeter, Devon EX1 1EZ.

Department of General Education.
City of Bath Technical College
One Day Conference on **Youth Culture**
Friday, February 16th 1979

Of interest to Sixth formers studying 'A' and 'O' level Sociology, Communication Studies and General Studies. Also of interest to students in Colleges of Further Education, teachers of the Social Sciences and Social Workers.

Conference starts at 9.30 a.m. Ends at 6.00 p.m. but disco and local bands follow.

Speakers include:
Simon Frith on 'Punk and Bohemianism'
Peter Marsh on 'Football aggro and Gang aggro in New York'
Angie MacRobbie on 'Girls and youth culture — images of teenage love'

And a performance of the much acclaimed:
Riff Raff Rules by the Avon Touring Theatre Company.
Also video sessions, discussion groups, etc.

Admission is by programme only and advance orders can be placed with **Peter Aggleton, Lecturer Sociology, City of Bath Technical College, Avon Street, Bath.** Price £1.75 for the day.

THE SOCIAL SCIENCE TEACHER
ASSISTANT EDITOR WANTED:

Nominations are requested for the post of Assistant Editor of the Social Science Teacher. You may nominate yourself if you wish.

The job of Assistant Editor consists of helping the General Editor to publish the magazine, perhaps ultimately taking responsibility for editing two of the five issues.

Nominations to *Lynne Ashley, 4 Brackenbury Road, East Finchley, N.2.*

Future Editions of S.S.T.

Vol 8 no 4	Race, edited by Frank Reeves, 9 Oak Stree, Wolverhampton. Copy date February 15th 1979.
Vol 8 no 5	Social Studies in the Middle School edited by Chas. Townley, Preston Polytechnic, Chorley Campus, Chorley, Lance. PR7 1ED. Copy date April 10th 1979.
Vol 9 no 1	Open Edition edited by Roger Gomm. Copy date August 15th 1979.

LETTERS

Dear Editor,

I am writing a thesis on the A.T.S.S. entitled — 'The Evolution of a Professional Association', and I am interested in entering into correspondence with people who were involved in the early days of the association's existence — 1964-1968.

Would anyone who may be able to furnish me with information concerning the early aims, activities and administrative-organisational framework of A.T.S.S. (committee workers and/or members) please contact me.

Yours sincerely,
Brian M. Hogg

11 Mountbatten Avenue,
Sandal,
Wakefield,
West Yorks
WF2 6E7
Tel: 257122

Dear Sir,

We were surprised and dismayed to read, in the most recent issue of 'The Social Science Teacher', that ATSS members wishing to find out more about the Leicestershire Sociology Teachers' Association should contact Barry Dufour. Although a member of the LSTA, Mr. Dufour is not a member of the organizing Committee and thus cannot speak for the Association in any official capacity.

The Committee, which is drawn from Sociology teachers in the area and three of whom are also members of the ATSS, feel that this is misleading and that any inquiry about the work of the LSTA should be directed to the Committee, through the President, Mr. M. Galloway at Gateway Sixth Form College, Leicester. The LSTA exists to serve the specific needs of local teachers of 'O' and 'A' level Sociology, and in this field, we have built up expertise int he two years of our existence, which we are more than willing to share with any interested party.

Yours faithfully,
Mick Galloway (President LSTA)
pp. Mary Hufford
Theresa Calalghan
Tony Lawson
Michael Grove
Ross Phillips
David Nixon
(Executive Committee)

Gateway Sicth Form College,
The Newarke,
Leicester.

DIARY DATES

15th Feb	British Political Parties. Politics Assoc. Sheffield Poly.
16th Feb	Teaching Politics. Preston Poly. Contact Chas. Townley, Gateacre Brook Lane. Charnock Richard Chorley. Lancs.
16th Feb	Theory and Methods for A level Teachers. Herts C.H.E. Aldenham. Watford & ATSS. One day course for teachers.
16th Feb	'Development of Perception' (Prof.M.Vernon) & 'What A level examiners look for'. Up-dating for Psychology Teachers. Kidderminster College. Contact P. Humphreys. 0562 66311 ex 40 see page 91.
16th Feb	CEWC 6th form conference.. The Seventh Enemy; The

	Human factor in the Global Crisis. (to be filmed for BBC TV Everyman series) Institute of Education 20 Bedford Way, WC1 2-4pm. 50p CEWC schools, 60p nonmembers. **CEWC 01-637-8321**
16th Feb	Youth Culture. Students' day conference. City of Bath Tech. £1.75. **Peter Aggleton, City of Bath Technical College, Avon Street**, Bath. — see page 92.
22nd Feb	Political Education and the Common Curriculum 1 day conf. for teachers Institute of Education. 01 636 1500
28th Feb	Africa: resources for teaching. SOAS course for teachers.
1st March	Political Education and Political Socialisation. Leeds Poly. Details **Eric Roper, 48 Plantation Gdns. Leeds.**
2nd March	CEWC 6th Form conference. EEC and Direct Elections. Institute of Education 20 Bedford Way, London WC1. 11am-4pm. 60p CEWC schools 75p nonmembers. **CEWC 01-637-8321**
2nd March	Learning (Dr Alex Harrop) Memory (Dr Peter Morris) Up-dating for Psychology Teachers. City of Liverpool C.H.E. **Norah Hart 051-489-6201** see page 91.
5th March	ACSE meeting. Developing Community Service. Haverstock School. **Mary Anne Robinson. Haverstock School, Crogsland Road, N.W.1.** see page 91.
10th-11th March	Sociology of Human Reproduction; Fatherhood. Contact **Hilary Graham, U. of York.**
15th March	Race Relations. CEWC Scotland conference. Contact **Edwin Jeffs CEWC Millburn House, Alexandria, Dumbartonshire. G83 0AZ Alex; 53281**
16th March	Islam; Resources for teaching. SOAS teachers course.
16th-18th March	Social Anthropology and Economic Development. RAI Residential weekend. £17. The **Warden, Urchfont Manor, Nr Devizes, Wiltshire.**
16th March	CEWC Conference for 13-15 yr olds. Latin America-rural and urban development. Institute of Education 20 Bedford Way, WC1 11-4pm. 60p Schools, 75p nonmembers. **CEWC 01-637-8321**
17th March	Greater Manchester Politics Assoc. & ATSS. Teaching General Elections. U of Manchester Architecture Building £1.75. **Bill Jones Extra Mural Dept. 061 273 3333.**
17th March	A level Politics and Government. Sat Morning 10am Inst of Education for teachers of London A level Politics Politics Assoc and ATSS Details **Alex Porter, 20 Bedford Way WC1H 0AL 01-636 1500**
22nd March	Power and Wealth; the study of politics and economics. SOAS sixth form conference.
23rd-25th March	Religious Education and the Teaching of R.E. St Edmund Hall, oxford. Religious Education Council. **James Thompson, 123 Greenend Rd, Hemel Hempstead, Hemel 54845.**
28th March	Political Education in Secondary Schools. One day DES/Regional course for heads and senior staff. Details **Mr Watson St Pauls College, Cheltenham.**

28th March	CEWC Confrence for 13-15 yr olds. Cities Institute of Education, 20 Bedford Way, WC1. 11am-4pm. 60p CEWC schools, 75p non-members. **CEWC 01-637-8321.**
9th April	Research and the Law. Survey Research colloquium. U. of Warwick preceeding BSA Annual Conference.
9-12th April	BSA Annual Conference. Law and Society. Warwick University **Doreen McBarnet. Centre for Socio-Legal Studies. Wolfson College, Oxford.**
9-12th April	Schools in a World of Change. NCTCL/WISE Conference Digby Stuart College, London. see page 96.
9-12th April	Teaching about Television. Bulmershe College, Reading. £35 **James Donald, SEFT Old Compton Street, W1V 5PL. 01-734-3211/5455**
18th-20th April	Social Theory and Social Change. S.I.P. annual conference Wolverhampton Poly.. **Richard Cheeseman, Wolverhampton Poly. Wolfruna Street, Wolverhampton WV1. 0902-27371 ex.192**
20th-22nd April	Social Science and Political Education. ATSS Easter Conf. in conjunction with the Politics Association.
25th April	World Religions in Radio, TV and Film. SOAS Teachers' course.
4-6th May	The 1980s. U of Sussex Conf. Centre. Options. What future for the 3rd World? Women and the World Science Horizons; Utopia or Oblivion. Approx.£16 **Deputy Director, White House, Chelwood, Sussex.**
9th May	The Nature Nurture controversy (Prof Philip Levy) & A Defence of Physiological Psychology (Gasvin Bremmer) & Social Psychology (David O'Hare). Up-dating for Psychology Teachers. Lancaster U. **Dr Duck 0524-65201 ex.4519. see page 91.**
20th June	Child Development (Margaret Roberts) & Cross Cultural Psychology. Up-dating for Psychology Teachers. Institute of Education 20 Bedford Way, WC1. **Margaret Roberts 01-428 0178. see page 91.**
24th June	Japan; resources for teaching. SOAS teachers' conference
3-4th July	Political Education in Secondary Schools. 2 day DES/Regional course for teachers. U of Bath. Details **Dr Watson. St Pauls College, Cheltenham.**
4th July	Britains' Role in World Affairs. SOAS 6th form conference
5th July	World History; resources for teaching. SOAS teachers' conference.
23rd-27th July	Methods of Health and Social Education in Middle and Secondary Schools. **TACADE Conference Nottingham** see page 109.
31st August-2nd Sept.	NAEE annual conference. Worcester College of H.E. Agriculture in Environmental Studies. **J. Palmer, 22 Hawthorndon Ct, Penns Lane, Sutton Coalfield. B76 8JT.**
2nd-7th Sept.	10th International Conference on Health Education, W.H.O. in London. **Conference Centre, 43 Charles St. Mayfair, London W1X 7PB.**

(for SOAS courses contact **Richard Tames, SOAS Malet Street, WC1E 7PH 01-637-2388)**

RADIO AND TELEVISION

BBC Summer Term 1979 Change of Dates

The dates of broadcasts for the Summer Term 1979, as published in the Annual programme 1978-9 have been changed following further consultations with schools and LEAs. The correct dates are given on the Summer Term wall timetable, the Summer Radiovision Diary and in teacher's notes, distributed in February 1979.

Summer Term 1979 now begins Monday 30 April 1979 and ends Friday 29 June 1979.

Bank Holiday Arrangements

No radio or television broadcasts Monday 7 May (May Day Bank Holiday)
Television: Please use alternative transmissions
Radio: Monday programmes will run one week later; last Monday programme 2 July

No radio or television broadcasts in the week Mon 28 May – Fri 1 June (Bank Holiday week)

Publications for the radio series, 'Man' Spring 1979

Unfortunately, there have been difficulties in the preparation of one item for Unit 4 *(Living Together)* of the radio series *Man*. It has been possible to produce the Unit 4 pupil's pamphlet which will therefore be missing from the package of materials sent to schools for the *spring term 1979* series. The BBC apologises for the non-delivery of this pamphlet. The teacher's notes for the term will cover all programmes in the spring term as planned, including full information about both units – *The Dawn of Civilisation* and *Living Together*. Arrangements will be made for a cash refund to be sent to those schools which have already paid for copies of the spring term 1979 Unit 4 pupil's pamphlet.

In the *spring term 1980*, the pupil's pamphlet for Unit 4 will be available.

The other publications for these units – radiovision filmstrips, radiovision notes and the pupil's pamphlet for Unit 3 are unaffected. In addition, the summer term 1979 teacher's notes will be mailed to schools in the usual way.

Teaching about Television

Society for Education in Film and Television

Easter School 9–12th April 1979

Bulmershe College Reading £35

Contact: **James Donald, SEFT 29 Old Compton Street, W1V 5PL**
01-734 3211/5455

Schools in a World of Change:

National Conference of Teacher Centre Leaders and Wardens in the South East

9–12th April Digby Stuart College London.

Main speakers include Shirley Williams, Colin Harris, Kevin Keshaw and James Hemming.

Options: Inset for World Awareness – the World Studies Project, Political Education, Curriculum in a Multi-ethnic society, Education and the Local Community, Media and Communication, Industry and Work, Skills for the Future, Education through Drama, personal Development.

Contact: **Del Goddard, Enfield Teachers' Centre, Craddock Road, Enfield, Middx.**
EN1 3ST.

PROBLEMS

Problems to **Roger Gomm, 1 Cross Green, Cottered, Buntingford, Herts.**

Is it worth teaching good sociology for the A.E.B.?

A member writes:

" Everything I hear from the A.E.B. at consultation meetings and so on suggests that the examiners are looking for the candidate who can handle sociology at a high theoretical level, compare and contrast different theoretical perspectives, problemicise propositions and so on. Yet for the last few years my 'best' students who have been capable of doing just that throughout the course have been awarded 'E's and 'O' level passes while the 'A's and 'B's have gone to the students who I think have little 'sociological imagination' and are only able to handle sociology at a low level of sophistication, but who are prepared to learn large chunks of material by rote. Furthermore talking to colleagues at other schools I get the impression that the highest pass rates are going to teachers who sweat their students chapter by chapter through Stephen Cotgrove, or worse through un-sociological, sociology books like Elizabeth Wilkins.

Being a sociologist I am somewhat hesitant to base opinion on my own experience with a limited number of candidates and upon hearsay about other centres, but I must say that I have heard nothing which undermines my impression that attempting to do what the A.E.B. publically asks one to do, actually penalises the students whose potential as sociologists is greatest. My problem then is (a) am I right in my assessment of the situation? (b) if so what to do about it?"

Name and address supplied

Pat McNeil writes:

When a sociology teacher complains that 'A' level results are unpredictable, there is usually some reasonably useful advice to give, as well as making the points that (a) if examination results were wholly predictable there would be no point in holding the examinations and (b) we usually don't know what our students write in the examination room anyway.

But when the problem is that the results are predictable but perverse, as here, the answers are harder to find. I have to say, too, that this is not my experience in the last eight years. Generally my poor students have had poor results (in line with their other subjects) and my good ones have had good results, whether their good qualities are a highly-developed sociological imagination or the ability to marshal five main points on demand and get them on paper in forty minutes, or rarely, both. And I don't teach them Cotgrove or Wilkins.

So what I advise, given that you want to bring your present O's and E's to A's and B's without simultaneously penalising your present A's and B's who although 'sociologically unsophisticated' are anything but unsophisticated in the exam room!

Assuming that your estimation of sociological sophistication is not wildly idiosyncratic, the answer must lie in the examination technique, and here in sociology we do have a special problem. Our highly sophisticated student is likely to be most attracted to the more general questions in the AEB examination, and it is exactly those questions that he/she is going to have real trouble in answering in forty minutes in a way that he/she will be satisfied with. So such candidates will spend too long on the first two questions thinking to score really highly on them — and by then will have run out of time.

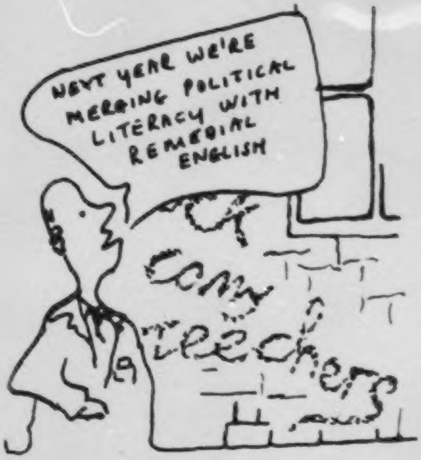
The rote-learner will tot up a steady 15/25 on each essay and get a B. The talented thinker may get 18/25, 16/25, 9/25 and 4/25 and get an E. It is not that he/she couldn't answer the last question, but it took so long to deal with the epistemological intricacies of question one, making subtle points which perhaps earned an extra one mark, that he/she ran out of time and failed to make even the basic points on questions three and four, thus trading one mark gained for maybe eight or nine lost.

The high grades can be achieved only be a high standard overall, not be flashes of genius and some rushed notes. So they must draw in their intellectual horns, and practice confining themselves to forty minute essays.

It is not 'A' level sociology which is at fault here, its the Mode one exam system. It is a crude device and whatever the protestations of examiners cannot be adapted to make fine diagnoses. I favour the rubric which says; "Answer two, three or four questions". That gives all styles a chance.

(We would very much like to hear comments from other members on this issue.)

R.G.


NEXT YEAR WE'RE MERGING POLITICAL LITERACY WITH REMEDIAL ENGLISH
teechers

POLITICAL EDUCATION SECTION

The Programme for Political Education: A Guide for Beginners

Alex Porter
University of London Institute of Education

Currently a great deal of attention is being given to political education and particular mention is being made of the Programme for Political Education and of Political Literacy. Other significant initiatives include H.M.I. working paper 1977, the Conservative Party Discussion Document 'A Time for Youth' 1978 and the Feb 1977, Feb 1978 and the present issue of SST. The programme for Political Education had its origins in 1973 at a special conference to discuss priorities for research and development in political education. This conference resulted in a proposal being made to the Nuffield Foundation for a "general programme of curriculum development and of assessment of innovation in political education aimed at enhancing 'political literacy' in Secondary Schools, Colleges of Education and non-degree classes in Colleges of Further Education" (Brennan and Crick 1975 p41). The work began in 1974 with the establishment of a working party of educationalists and teachers under the chairmanship of Professor Bernard Crick of Birkbeck College, University of London. A development unit, working from the Hansard Society in London, was charged with the responsibility of producing a general specification of the minimal contents of what should constitute a political education together with examples of the specification worked out in depth for a variety of contexts. A research unit under direction of Professor Ian Lister, based at the University of York, was set up to monitor the effectiveness of the development work, to study examples of good practice and to produce case studies of such good practice. The central concept of the project was political literacy — "Politically literate people should know what the main political disputes are about, what beliefs the main contestants have of them, how they are likely to affect them, how they relate to institutions, and they will have a predisposition to be politically effective while respecting the sincerity of others." (Crick and Porter 1978 p1)

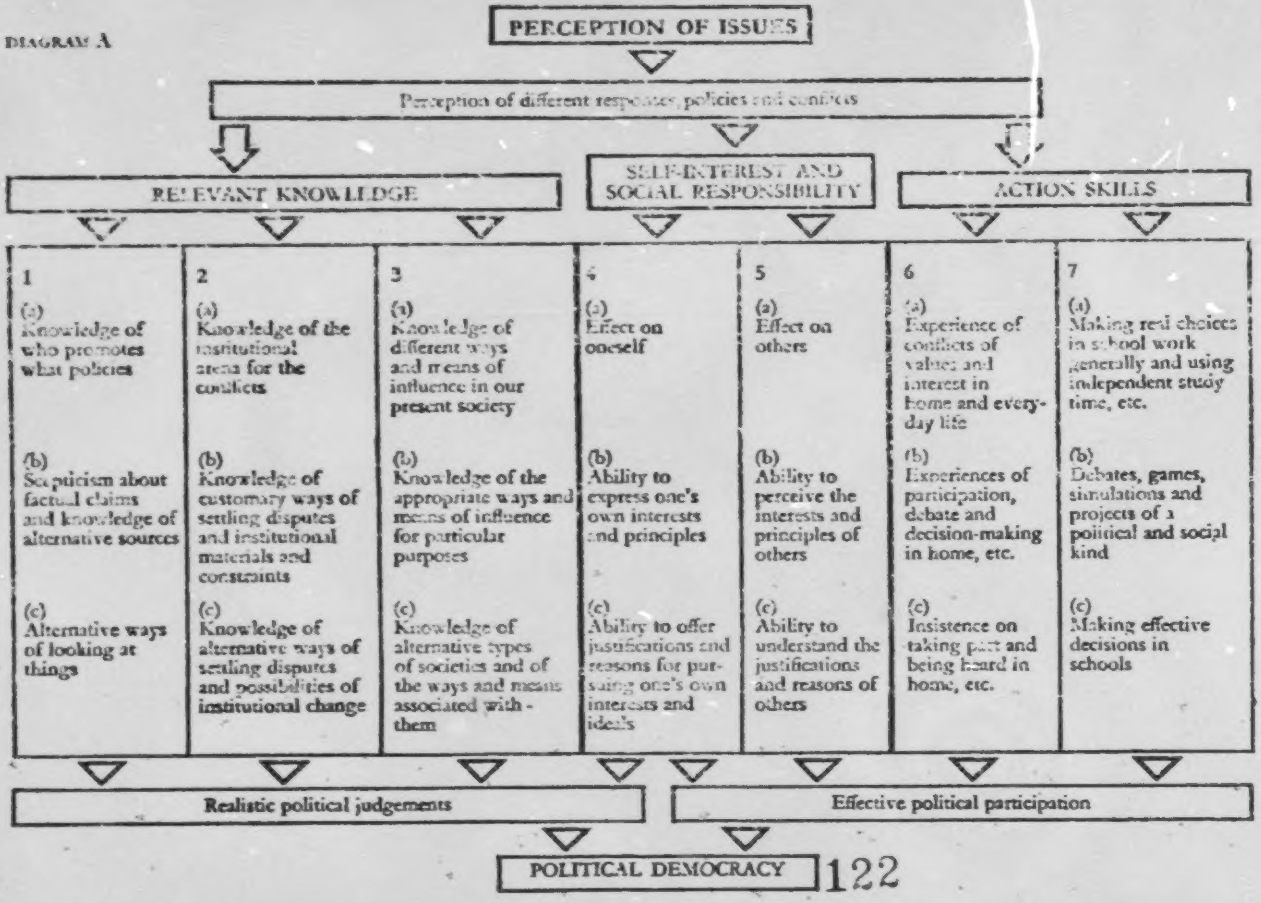
GUIDELINES

Much of the work of the Development Unit was concerned with an explication of the idea of political literacy essentially a dialectical exercise in which a range of suggestions, about what in theory teaching to political literacy objectives ought to entail, were developed alongside a range of examples of what was actually possible in classrom practice. Consequently what appears in the final report on the development work is not a once-and-for-all-time encyclopaedic definition of political literacy with teacher-proof guarantees but rather a general explanation of its essential ingredients together with a variety of personal views on what these ingredients imply about concepts, values, syllabuses, teaching methods, etc.. From the very beginning the work attempted to adhere to those same principals which it was concerned to advance, inasmuch as it recognised that within political education itself there would be demands for a variety of approaches. These were not merely tolerated but actively encouraged — a point to which I shall return later.

The working party set itself the primary tasks of producing a series of discussion documents for the purpose of elaborating on the concept of political literacy and of offering suggestions about what it might involve. The first such paper, Document 2, outlines an account of political literacy. (Project Documents 1 to 8 are produced in Crick and Porter 1978 as chapters 2.1 to 2.8). It was summarised as the knowledge, skills and attitudes necessary for a person to be informed about politics, able to participate and be able to recognise and tolerate diversities of public values. But what knowledge exactly? What skills? What attitudes? What should we understand by 'political'? Answers to such points, in Document 2 and subsequent documents, are only tentatively offered. Diagram A, which appeared in Document 2, provided a rough and only partial guide.

Perhaps the first point to emphasise is the wide scope of the notion of politics which was employed (despite a contrary assertion in Berridge 1978). Examples of the political, it asserted, can be found in the sayings and doings of politicians, in the work of political scientists and in everyday life — the family,

DIAGRAM A



PERCEPTION OF ISSUES

Perception of different responses, policies and conflicts

RELEVANT KNOWLEDGE			SELF-INTEREST AND SOCIAL RESPONSIBILITY		ACTION SKILLS	
1	2	3	4	5	6	7
(a) Knowledge of who promotes what policies	(a) Knowledge of the institutional arena for the conflicts	(a) Knowledge of different ways and means of influence in our present society	(a) Effect on oneself	(a) Effect on others	(a) Experience of conflicts of values and interest in home and every-day life	(a) Making real choices in school work generally and using independent study time, etc.
(b) Scepticism about factual claims and knowledge of alternative sources	(b) Knowledge of customary ways of settling disputes and institutional materials and constraints	(b) Knowledge of the appropriate ways and means of influence for particular purposes	(b) Ability to express one's own interests and principles	(b) Ability to perceive the interests and principles of others	(b) Experiences of participation, debate and decision-making in home, etc.	(b) Debates, games, simulations and projects of a political and social kind
(c) Alternative ways of looking at things	(c) Knowledge of alternative ways of settling disputes and possibilities of institutional change	(c) Knowledge of alternative types of societies and of the ways and means associated with them	(c) Ability to offer justifications and reasons for pursuing one's own interests and ideals	(c) Ability to understand the justifications and reasons of others	(c) Insistence on taking part and being heard in home, etc.	(c) Making effective decisions in schools

Realistic political judgements

Effective political participation

POLITICAL DEMOCRACY

informal groups, clubs, societies etc. The politically literate person will know what the main political issues are, will know how to obtain and evaluate information, and will be capable of participating. This theme was further developed in Document 5. An issue was characterised by disagreements over goals, values, methods and/or results. Political conflict arises when the continuance of such issues disrupts cooperative relations between the individuals or groups concerned. Document 5 indentified some procedures for selecting and analysing political issues and this was supplemented in Document 6 by means of a number of specific suggestions for constructing teaching programmes based on these issues.

KNOWLEDGE

Not surprisingly the wide conception of politics had a direct bearing on the kind of knowledge regarded as important. As people are all faced with issues of a political nature in their everyday lives so an understanding of the issues ought to have precedence over teaching about the institutions of government. Knowledge of those institutions involved forms only a small part of the relevant knowledge as the checklist (adapted from Stradling 1977) indicates,

> Within given political contexts (eg the state, workplace, union, college, school etc.) the politically literate individual should have some understanding of:
>
> 1 the structure of power
> 2 customary ways of taking decisions and settling disputes.
> 3 alternative ways and means of making decisions and settling disputes.
> 4 where the resources (money, goods, time, space, etc.) come from and how they are allocated.
> 5 alternative ways of allocating resources.
> 6 the main political issues and disputes.
> 7 who promotes what policies, goals or values and why.
> 8 the nature of political disputes and issues and their causes.
> 9 how these political disputes might affect oneself and the groups to which one belongs.
> 10 (how these disputes affect other people and the groups to which they belong.
> 11 how to influence the decision-making process in given contexts including knowledge of alternative means of influence and their relative appropriateness for particular purposes.
> 12 basic political concepts.
> 13 how to obtain information which one lacks.

Clearly political literacy draws from the subject matter of a wide range of disciplines in addition to 'British Government and Politics'. Economic understanding and a knowledge of social structure are basic. Some comparative and historical Social Studies are implied along with elements of Geography and Psychology.

The 'understanding of basic political concepts' aspect received slightly more attention than other items on this list; it being asserted that our images of the social world are comprised of concepts and that the task of political education is to "try to sharpen them, to extend their meanings, to see links between them and then to go on to invent or accept special sets of concepts or new problems" (Crick 1974 p47). The first suggestion in Document 3 presupposed a heirarchical relationship between government and people, (Crick and Porter 1978 p51. See also White & White 1976). thus:

Government
Power Force Authority Order

Relationships
Law Justice Representation Pressure

People
Natural Rights Individuality Freedom Welfare

This, however, proved to be difficult to work with, both for syllabus construction and in the context of issue-based politics, (as opposed to state politics). During the course of the development work an alternative model was produced which proved to be more flexible. (Diagram B) see pages 102-3. Here the basic concept is political conflict. All other concepts are seen to flow from this — decision-making, power, consent/dissent, order/disorder, rules, and so on. This was intended primarily as a useful model for syllabus and lesson-planning, but may contain the basis of an analytical model for political behaviour/thinking.

SKILLS

In introducing a consideration of skills, it was observed in Document 2 that "the real difficulties of political education are likely to lie not in areas of bias and indoctrination but in its encouragements of action. There are some who appear to want 'good citizenship' without the trouble of having citizens" (Crick and Porter 1978 p41). Although representing only a small part of the following range of skills (adapted from Stradling 1977) the encouragement to action is nevertheless a crucial aspect.

> The ability to
>
> 1 interpret and evaluate political information and evidence.
> 2 organize information through basic political concepts and generalisations.
> 3 apply reasoning skills to political problems and construct sound arguments based on evidence.
> 4 perceive consequences of taking or not taking specific political actions in given contexts.
> 5 express one's own interests, beliefs and viewpoints through an appropriate medium.
> 6 participate in political discussion and debate.
> 7 perceive and understand (if not agree with) the interests, beliefs and views of others.
> 8 exercise empathy (to imagine what it might be like in someone else's shoes).
> 9 participate in group decision-making.
> 10 effectively influence and$or change political situations.

Without the last two action skills political literacy would be limited to a solitary intellectual exercise; the politically literate person would merely be capable of well-informed observation and analysis. The ultimate test of effective political education lies in creating a proclivity to action.

ATTITUDES

Without doubt the attitudes and values relevant to political literacy proved to be the most difficult to specify and perhaps the most tentative and personal part of the project. The distinctions between political and moral values, between procedural and substantive values, indeed between procedural values and methodological values of social science enquiry, are difficult to establish and reside in the province of philosophical exercise. Bernard Crick made a contribution to this philosophical exercise and suggested, in Document 4, one set of procedural values — *freedom, toleration, fairness, respect for truth and respect for reasoning*. The issue of the validity of such values will not doubt be taken up and debated in (ever increasing) academic circles. Some beginnings already exists (see for example White 1973, White 1974 and Crick 1977), but such an exercise is not likely to provide much practical guidance for teachers. Difficulties in identifying procedural values in classroom practice are briefly discussed in Crick and Porter 1975 p243. The following list (adapted from Stradling 1977) is a somewhat clearer statement of the kind of values to be encouraged through political education and has proved to be useful for practical developments.

1 Willingness to adopt a critical stance towards political information.
2 Willingness to give reasons why one holds a view or acts in a certain way and to expect similar reasons from others.
3 Respect for evidence in forming and holding political opinions.
4 Willingness to be open to the possibility of changing ones own attitudes and values in the light of evidence.
5 To value fairness as a criterion for judging and making decisions.
6 To value the freedom to chose between political alternatives.
7 Toleration of a diversity of ideas, beliefs values and interests.

SYLLABUSES

Thus, so far, the pure theory — the basic guidelines. The second stage of the work involved groups of teachers preparing syllabus suggestions based on these principles. I have already implied that the guidelines were extended and clarified or modified in the light of experience. For example, the conflict model of basic concepts was developed as a direct consequence of difficulties experienced in preparing an outline of a Civics Syllabus which was to centre on political issues. Consequently the working groups' selections from the guidelines depended, in part, on what was available to them at the time. Six broad syllabus suggestions emerged. Those in the areas of History, Further Education and English were begun somewhat earlier and draw more on those first two project documents which were concerned with political literacy and political concepts. The suggestions for a Spiral Curriculum, a Civics Syllabus and for N & F Syllabuses were developed together and represent the later thinking which went into the project documents on political issues.

The History group prepared five speciment syllabuses — 'Popular involvement in Banbury politics, 1830-1880', 'The Radical Movement in Britain 1815-1832', 'Trade Unions', 'The French Revolution' and 'Empires'. The structure of each of these was based on the 'Government-People' model of political concepts. The organisation of historical material, of teaching resources, of classroom activities and so on was governed by the principle objective of covering the twelve specified concepts and some of the questions which appeared in Document 2 (Alternative considerations of political education through history teaching may be found in Heater 1975 and Heater 1977).

The FE group based its work mainly on the specification of political literacy in Document 2 and developed four linked 1 ½ hour lession outlines for use in General Studies time. The lessons deal with — 'The allocation of scarce resourses', 'The allocation of housing', 'The location of housing', and 'Housing committee procedure'. Detailed lesson plans have been given, illustrating teaching strategies built around many of the questions appearing in Document 2.

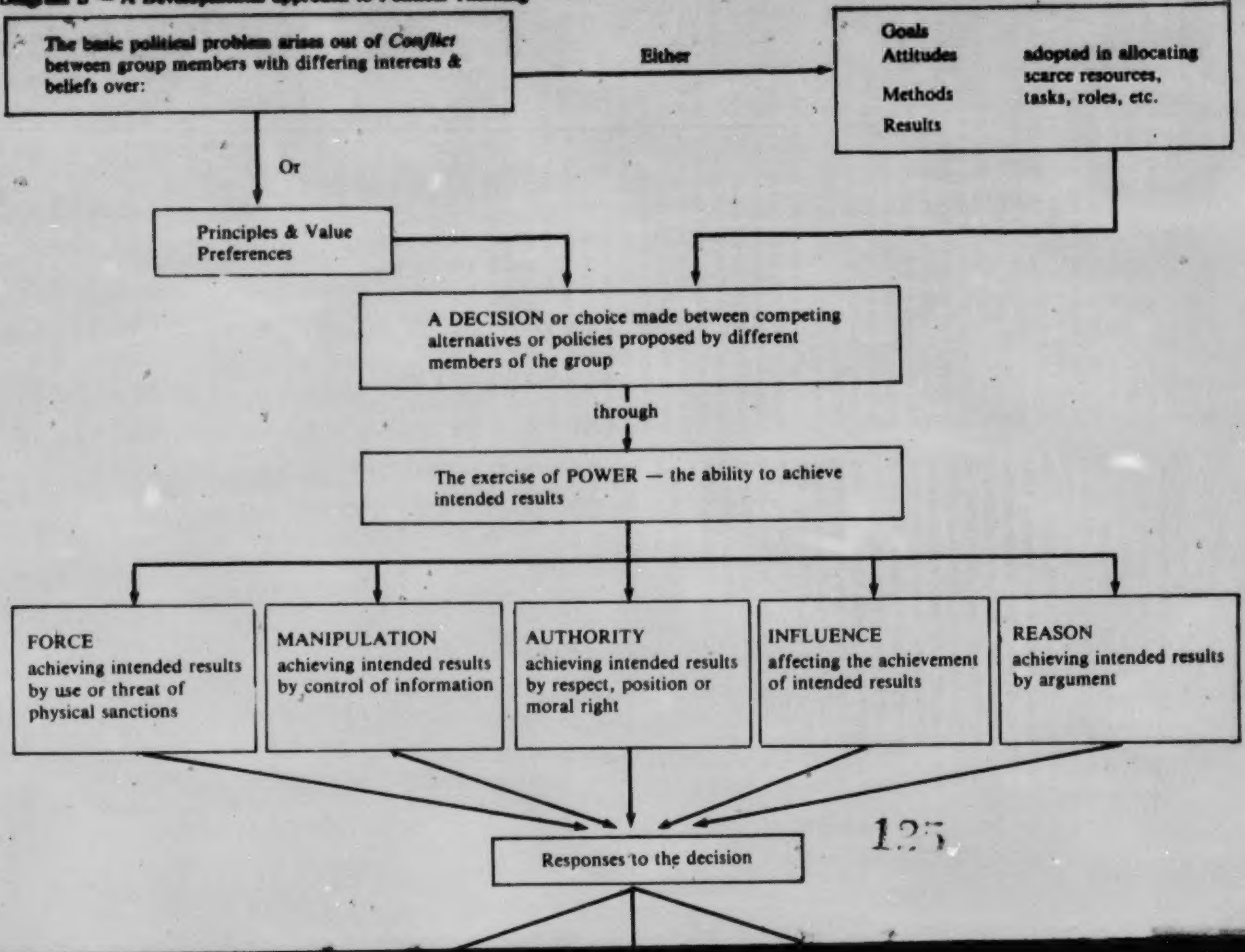
In some contrast the English Group was discursive, drawing ecclectically on a wide range of ideas and opinions and presenting as many of these as space and time would permit. The starting point was a group of political concepts, from which an array of connections and themes were developed, and the group went on to prepare examples of lessons designed to improve understanding of the concepts of Rights, Power, Authority and Government. The examples have been linked with extracts from the written work of some students to whom those lessons were taught. (Other discussions of political education through English Literature may be found in Whitebrook 1974, Whitebrook 1975 and Beck 1978).

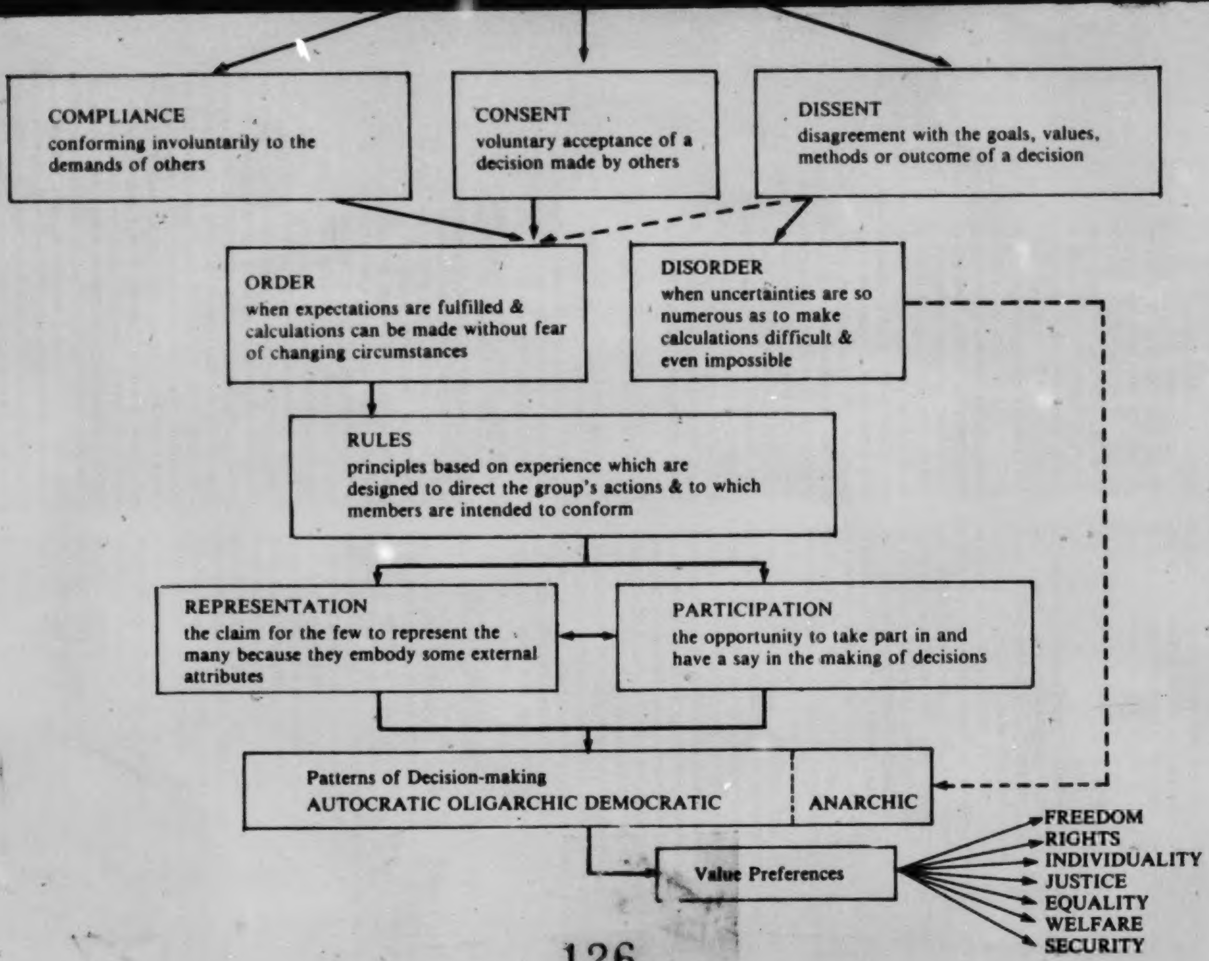
The paper 'Notes for a Spiral Curriculum' reviews the question of basic political concepts and, in offering an alternative set, proposes a model which would enable political concepts such as Power to be encountered and re-encountered in a sequence of contexts of ascending generality, complexity and abstractness. The model is intended for any subject teacher and could be used equally well for direct as well as infusion methods of political education.

The outline of a Civics Syllabus is itself one example of how the spiral model could be used for a direct teaching programme for 4th and 5th years. In this syllabus that model is used to analyse a range of political issues — Personal, school and local issues, Issues of party conflict, Issues of institutions, and Issues of personal politics and ethics. A guide is given to which way such issues should be treated in the classroom, based on project Documents 5 and 6.

A similar pattern was employed in the N & F Studies where the target group was sixth-formers entering for public examinations. A range of political issues were proposed for N level, and at F level attention was given to some selected issues of political science as a preparation for higher studies in Politics. This was the only study which attempted to devise a tool for assessing some limited parts of the knowledge, skills and attitudes of the political literacy specification. (For a more detailed account

Diagram II – A Developmental approach to Political Thinking


The basic political problem arises out of *Conflict* between group members with differing interests & beliefs over:
Either
Goals
Attitudes
Methods
Results
adopted in allocating scarce resources, tasks, roles, etc.
Or
Principles & Value Preferences
A DECISION or choice made between competing alternatives or policies proposed by different members of the group
through
The exercise of POWER — the ability to achieve intended results
FORCE
achieving intended results by use or threat of physical sanctions
MANIPULATION
achieving intended results by control of information
AUTHORITY
achieving intended results by respect, position or moral right
INFLUENCE
affecting the achievement of intended results
REASON
achieving intended results by argument
Responses to the decision


COMPLIANCE
conforming involuntarily to the demands of others
CONSENT
voluntary acceptance of a decision made by others
DISSENT
disagreement with the goals, values, methods or outcome of a decision
ORDER
when expectations are fulfilled & calculations can be made without fear of changing circumstances
DISORDER
when uncertainties are so numerous as to make calculations difficult & even impossible
RULES
principles based on experience which are designed to direct the group's actions & to which members are intended to conform
REPRESENTATION
the claim for the few to represent the many because they embody some external attributes
PARTICIPATION
the opportunity to take part in and have a say in the making of decisions
Patterns of Decision-making
AUTOCRATIC OLIGARCHIC DEMOCRATIC
ANARCHIC
Value Preferences
FREEDOM
RIGHTS
INDIVIDUALITY
JUSTICE
EQUALITY
WELFARE
SECURITY

of this study together with other Politics and Social Science proposals and a commentary on these proposals see 'Studies Based on the N and F proposals' 1977.)

SCHOOL EXPERIENCE

The third stage involved a small number of teachers trying out project suggestions in their own classrooms. The report of the development work refers to six such trials and comments on how successful they were in teaching to the political literacy specifications in Documents 2 – 5. Fairly detailed accounts are given of the schools, the teaching programmes and the events of selected lessons. The lessons were analysed in order to produce both a rough statistical guide to the proportion of time devoted to the project specification and, by implication, to the success of the lessons (for a definition of 'success' in this context Crick and Porter 1978 p.244). From these six cases, which involved teaching through British Government and Politics, and through Social Studies programmes, it appeared that the lessons which were most successful were those which were originally planned around the project specifications rather than those which were adapted to the project or were merely opportunist, exploiting issues when or if they arose. However, the data collected was extremely restricted, the identification and interpretation of that data was largely subjective and in a significant way the criteria of evaluation predetermined the outcome. Nevertheless, the studies do provide some useful accounts of classroom practice which serve to take the notion of political literacy well beyond the realm of mere speculation and exhortation.

RESEARCH AND FURTHER DEVELOPMENT

The Political Education Research Unit at York undertook the task of producing, by means of a number of case studies of 'good practice', some method of assessing political learning and some indications of the possibilities, the problem areas and the limitations of formal programmes of political education. The teaching programmes of six schools and colleges were observed over a period of nearly three years and very detailed case-study profiles were built up. An excellent summary of the work of the Research Unit has already appeared in an earlier volume of this journal (Allen 1977) and no account that I might give would provide a substitute for the information provided in that article or the value of reading it oneself.

Although the original work funded by the Nuffield Foundation finished in 1977 the project has been extended with the help of two further grants. A separate project – 'Political Literacy in Further Education' – specifically aimed at craft apprentices began in 1977 under the direction of Dr. Robert Stradling. This work, funded by the Anglo-German Foundation for Industrial Society, has built on the work of the FE group, resulting in the development of a number of very impressive modules for teaching through political issues.

The Schools Council injected some additional funds into the original project to finance a Field Officer for one year to explore the possibility of groups of teachers undertaking local curriculum development work. Further small sums of money were subsequently made available in order to sustain the interest of those local groups which had been established, by means of occasional visits, conferences and correspondence. A new proposal for a major project of curriculum development in political education intended to support and extend these teacher- and school-based activities was, on the advice of the School Council's Programme Committee, combined with ATSS's own proposal for a similar project in the Social Sciences. Despite the many public expressions of support for social and political education from leading figures in the world of education and regardless of the backing of four subject teachers associations, several local authorities, a number of departments of education and the Schools Council Social Sciences Committee, this joint proposal has had a very rough ride through the Schools Council's 'corridors of power' and the prospect of any practical support for further curriculum development in this field seems even more remote now than it did two years ago. The reactionaries are still firmly in command!

CRITICISMS AND COMMENT

The more constructive criticisms of the proposals of the Programme for Political Education can be broadly classified under two headings:

a. Political literacy is so ambiguous as to be meaningless, and
b. Political literacy is simply instruction into an uncritical acceptance of the status quo.

I do not propose to waste any space on that variety of condemnation which is represented by comments such as: 'all students are already perfectly politically literate', or 'students ought to be kept politically ignorant', or 'all schools are doing it quite well enough right now', or even (incredible as it may seem) the whole thing must be suspect because it is associated with "Professor Ian Lister of de-schooling fame".

One version of the first type of criticism claims that when you get down to analysing it political literacy is all rhetoric with no real substance. Some other, in my view, slightly more astute critics assert that there is no one interpretation of political education and political literacy but rather several potentially inconsistent views. The first version (developed at extravagant length by Bell 1976), does not merit much attention. The particular line of reasoning being deployed here – that political literacy amounts to no more than what might be understood by the vague term 'a good all round education' – can be applied equally well to *any* form of knowledge or mode of experience or whatever is claimed to be a worthwhile curriculum objective. The second assertion (which appears to be the burden of Tapper and Salter 1974 Chapter 4, in which the authors appear to confuse the spokesmen and the aims of the Politics Association with those of the Programme for Political Education), arises from a misunderstanding of political literacy, or alternatively a rather naive understanding of movements for curriculum reform in general. Certainly there are a variety of opinions about political education, a few of which appear to understand and adhere to the principals of political literacy. It is obvious that different people will support 'political education' for different reasons. Some people no doubt desire an instruction for dutiful and obedient subjects while others desire quite the opposite. Probably a large majority of proponents merely seek status and advancement in their teaching posts and other positions of responsibility. It follows that each group is likely to think about and describe 'political education' in ways which suit their purposes – the latter group clinging grimly to a model based on their undergraduate studies or Political History or Political Science.

But even those who understand 'political education' strictly in terms of political literacy will have different views about what the most effective approach might be. I said earlier that a variety of approaches to political literacy were actively encouraged and that the report of the development work records a range of interpretations. Even the first account of political literacy in Document 2 presented two alternative diagrammatic summaries. Another summary appeared in Document 6, and yet another in the work of the "Political Literacy in Further Education" project. The differences between these arose mainly from attempts, in the light of the experience of use in a growing number of contexts, to clarify the idea and to provide more detailed guidance for teachers. There are also different opinions about the best way of including political literacy in the curriculum (although none of the recent proponents of political education have been calling for 'the explicit teaching of politics as a school discipline in its own right' as claimed in Tapper and Salter 1978 p.75). Some favour the infusion approach through a variety of subjects. Others, like myself, favour an identifiable politics component within a much broader social science programme. Despite such differences the basic objectives remain the same. It may be helpful therefore if I take the opportunity to clarify what I consider the objectives of political literacy to be; particularly as it provides the basis of my refutation of the second main criticism of the project.

My own understanding of the objectives of political literacy involves a fuller account of the 'knowledge-skills-attitudes' trinity than that which is provided in the project documents. Political education, like any other kind of education (as opposed to instruction or schooling), should aim at three modes of awareness or understanding. The first mode involves propositional knowledge – 'knowing *that*' (from Ryle 19949). For example, knowing that Mr. Callaghan is Leader of the Labour Party, that the IRA is not a Protestant organisation, etc. Knowing *that* involves more than a strong belief or the ability to parrot an answer. It requires a correct understanding of the concepts involved in a proposition. It further requires that the proposition is a true statement about the world, independent of whether it is claimed to be true or otherwise. Moreover, knowing *that* is more than true belief. It requires good grounds to substantiate that belief.

The second mode involves procedural knowledge – 'knowing *how*' (from Ryle 1949). For example, knowing how to arrange a committee agenda to best advantage, knowing how to organise a pressure group, etc. Knowing *how* requires more than the ability to recite correct procedures, it requires achievement in the performance of those procedures. The performance of one who knows *how* is not to be confused with the successful performance of one who is lucky or who performs by habit. One who knows *how* can repeat skilful manoeuvres, improve on them, adapt to varying conditions, advise others on their performance and so on. Whereas learning *that* can be sudden, learning *how* is a gradual process.

For political education at least, propositional and procedural knowledge alone is not enough. It is possible to both know *that* and know *how*, without being able to theorise about knowledge or performance. A further mode of awareness or understanding is necessary (from Pring 1976). This arises from the activity of 'wondering whether and wondering how', of reflecting upon, looking critically at, and making explicit hidden assumptions, of questioning evidence and of considering alternative explanations, etc. This third type of understanding is akin to Freire's idea of 'critical consciousness' and herein lies the key to understanding political literacy. Just as literacy, according to Freire, means more than simply learning to decode linguistic symbols, in the same way political literacy also involves an act of knowing, through which a person is enabled to reflect critically on and take positive action in the world (Freire 1974).

So, with regard to the second main criticism of the project, whilst I concede that a wide variety of approaches to political literacy may be possible I cannot accept that any of them could be condemned as instruction into an *uncritical acceptance* of the status quo. The scope and the limitations of political literacy are made quite explicit in Documents 1 and 2. "No approaches to political education will be ruled completely out of court *except those which are so inflexible as to rule out other approaches,* or which in principle diminish knowledge about politics, potential and skills for participation, or encourage attitudes harmful to free political institutes." (Crick and Porter 1978 p.31/emphases added). "We reject the assumptions of those whether of Left or Right who would have only the correct attitudes taught" (Crick and Porter 1978 p.40). The point is clear beyond any doubt: the specification of political literacy *excludes* all those approaches which would prevent a full and genuine education according to those principles specified above. I said earlier that various groups have attached themselves to the cause of 'political education' for a variety of reasons. Consequently, there are some proposals which, whilst *claiming* to foster political literacy, bear very little resemblance to the specification. Typically, such proposals confine themselves to the usual catalogue of British Political institutions and exhibit the assumption that achievements in 'political education' can be equated with the extent of knowledge of, and degree of reverence for, the customs and conventions of our own system. Some proposals go further and assert that 'political education' will be improved if students are presented with more extensive political facts (comparative government), or more *realistic* political facts (pressure groups), or more profound political facts (political doctrines) and so on. But all that can be accomplished by this line of reasoning is that courses in 'citizenship' develop into 'sophisticated Brit. Con.'. Not only have such proposals little in common with political literacy, in my view they do not even deserve to be dignified with the title political education. Such teaching, which is confined to propositional 'commodity' knowledge and which excludes a critical examination not only of political ideas and political issues, but also of the assumptions of the subject matter of Politics and the values underlying and surrounding the teaching programme itself, cannot be accepted as political education. The transmission of given political and social 'facts' while denying the opportunity and ability to reflect critically and act upon them is, quite simply, indoctrination.

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TOWARDS POLITICAL COMPETENCE IN AN OPEN SOCIETY

JOHN SEWELL.
CHAIRMAN OF THE EUROPEAN-ATLANTIC MOVEMENT (T.E.A.M.).

A Pilot Project for use by teachers of the 16-19 age group in countries of the North Atlantic Area, developed by The European-Atlantic Movement (T.E.A.M.) in conjunction with teachers in British public, independent and maintained schools, and establishments of further education. This Pilot Project has earned the interest and support of government departments and intergrovernmental organisations with educational interests or objectives.

"Let us together continue to defend human dignity, and human rights as inviolable and inalienable values; let us defend the right to live and to enjoy personal freedom, rights with which we all identify as inalienable principles." - **Helmut Schmidt**. *October '77.*

"It is not enough for political education to talk in terms of the virtues of democratic society; in addition we must provide intellectual weapons to resist those who oppose it." - From a Discussion Paper on Political Education written by members of H.M. Inspectorate (England & Wales). November 1977.

"The hard reality is that free societies today are facing the most serious challenge to their survival in the history of democracy" - **Nelson Rockefeller**. *25 May 1978.*

It is axiomatic that in a democratic society public opinion is an important part of the general political will to resist serious internal or external threats. In the long term, competence to make informed judgements can only be developed within the educational process. Much of that process, today is concerned more with the past and the present than with the future, including those problems -economic, political, social and strategic - which will face the oncoming generation.

That generation, as recent analyses have shown in several European countries, is characterized by its awareness of realities. The teaching of political theory which young people can see for themselves is often far removed from the actualities of public affairs, arouses little interest and no enthusiasm. It lacks that relevance to their own lives for which they ask.

The Pilot Project outlined in this paper constitutes an experiment designed to rectify the existing imbalance and improve political competence by promoting the study of political *realities* - which include (especially in Britain, and perhaps elsewhere) widening intellectual horizons to embrace a clearer perception of that fundamental interdependence which, of itself, demands a policital awareness that extends beyond national frontiers.

Entitled "Towards Political Competence in an Open Society this Pilot Project is offered to teachers who:

(a have already introduced their students to the conventional elements of political education, such as the constitution, central and regional government, elections, the civil service, and so on, and -

(b want to improve and enlarge their presentation of the realities behind the kinds of major issues and practical problems which are likely to confront the younger citizens of Western Europe and North America when they emerge from the kinder environment of school and college into the harsher wold where they will live and work.

The geographical framework of the Project is Western Europe and North America, the heartland of the open society, whose political expression is democracy. After two years of patient development, field trials are now beginning amongst the 16-19⁺ age group in a few selected UK schools and colleges. The Pilot Project offers the teacher a single 'package' comprising a Unit wherein there is presented descriptive material, suggestions and ideas which can be used, either as a whole and lasting about a term (semester), or employed selectively, according to need. The subject matter aims to provide an organised presentation of what so many young people seem to be seeking, namely, a coherent pattern of contemporary politics which conforms to their own observations of the real world, out of which they can make sense and also find relevance to their own lives, both present and future.

Initial research showed that 'Democracy' was often taken for granted, rather than subjected to any critical analysis or examination in depth. Nor were there many teachers whose expertise extended to problems of the 'Three Ds':- Deterrence — Detente — and Defence. To help close these gaps, therefore, and so make possible a more comprehensive and better-balanced presentation, more attention is given to democracy and defence than to the other topics — a number of which have a place in curricula already, and for which little more is offered than an appropriate stress on their *political* aspects and importance. Accordingly, the contents cover the interpretations and contemporary practices of democracy in Western society — the major alternative systems of communism and fascism — together with the associated drawbacks, hazards, risks and choices in a world of conflicting ideologies and aims. Thus, the Unit complements the orthodoxies of political theory with some account of the realities of current political behaviour in the contemporary, interdependent world which is now the political arena in which the citizens of tomorrow will be called upon to play their parts.

SUMMARY OF AIMS

1. To help the teacher to introduce young people to the realities of politics today, especially in the differing and sometimes conflicting systems of the Western World.
2. To reduce the widespread ignorance of the numerous and varied, internal and external, dangers which threaten open societies everywhere.

3. To expand and strengthen the foundations for a well-informed public opinion, favourable to the defence of democracy from authoritarian elements, influences and ideologies seeking to destroy it.

OBJECTIVES

Overall, to draw together a number of disparate elements in the curriculum and present them as interrelated and complementary parts of a much larger whole, namely, the values and attitudes of the society in which the children of the Western World (and of free countries everywhere) are growing up. What are these values? How strongly are they (or should they be) reflected in moral, spiritual, social attitudes? Do they warrant defending? Why? And how? These are regarded as fundamental elements in that basic political education which is becoming more widely perceived as a necessary part of the young citizen's preparation for adult life.

Specifically, to give the student:

1. Improved comprehension of the realities of the political system in which he is a participant
2. An awareness of the larger national and international issues which that system faces
3. An understanding of the major alternative political systems and their potential for conflict with his own
4. A better grasp of the many internal and external political, ideological and military risks and hazards which could threaten the democratic way of life
5. An appreciation of the range of choices at present available for counter-action
6. Deeper comprehension of his own rights, responsibilities and duties as a citizen

ACHIEVEMENT

There is no easy path to success. Without qualified guides, the blind will lead the blind – with all the attendant dangers. Teacher training rarely touches on contemporary politics and, when it does, the national frontier is the usual boundary. On the other hand, it would be unwise to try to make a Pilot Project of this nature the subject of widespread experiment. Many hurdles have still to be crossed; many more lessons learned and applied; *above all*, teacher competence has to be established, before any general advance can be initiated.

It is basic to achievement that the teacher should be politically motivated in the Socratic sense... objective, intellectually curious, with a feeling for balance and perspective, plus an honest concern for the morals and politics of his own and alternative political systems. Coupled with these qualities, there should be a recognition of his responsibility and consequential duty to *inform* his students of current realities, and so improve their capacity to make effective choices between political alternatives. Such teachers, partly by inclination and partly for lack of training, are rare but, happily, there is evidence that there are enough to give this Pilot Project an effective test and so, it is hoped, prove its merit by demonstration.

If it is good, it will grow.

(Further details from T.E.A.M., 7 Cathedral Close, Exeter, Devon. EX1 1EZ. 0626-862276)

See conference advertisement page 92.

NATIONAL ASSOCIATION OF YOUTH CLUBS

POLITICAL EDUCATION PROJECT

MARK SMITH, POLITICAL EDUCATION OFFICER. N.A.Y.C.

Since the early 1970's many youth workers have become concerned that their practice has tended to concentrate on individual and group relationships to the exclusion of the consideration of those broader structural factors that shape the everyday experience of young people. Our aim in the project is to help open up this 'political' dimension of youth work.

Politics, for us, is about the conflicts that significantly affect the way societies work. It is concerned with individuals, groups and societies competing for advantage in a situation of change and relative scarcity. To recognise and understand these conflicts it is necessary to use concepts such as power, justice and freedom and to provide contexts which can genuinely deal with people's current awareness and position. We believe that political education must lead to action, just as in the same way, social education attempts to affect how we see ourselves and relate to others. This process of reflection-action, action-reflection is the most authentic path to political understanding.

A second related principle in our practice must be that we are working *with* young people not *for* them. Our previous record on those aspects of social education which could be seen as 'political', such as the encouragement of participation within youth groups and the community has left a great deal to be desired. Workers have as much to learn as the people they work with and that should be recognised in a partnership that is neither one sided nor insincere.

Thirdly, it should be underlined that in the project we must deal with those issues and processes that directly reflect local experience and avoid imposing our own preoccupations on the work. Equally, the understanding reached and the action taken on that understanding should not separate the participants in the project from their own cultural environment.

Fourthly, this project is primarily concerned with the political education of people who are members of youth clubs and is therefore largely about the experience of being young and working class.

Lastly it is necessary to make explicit the philosophical ideals to which the project is committed. These values are:-

1. A commitment to 'truth' or rather, the search for truth guided by;
2. 'Reason', the critical process that leads us to make decisions about what is useful and what is not;
3. A belief in 'human freedom' with all its contradictions; and
4. 'Justice' or what is a 'fair' way to make social decisions.

In selecting these values we acknowledge the inevitability of bias in this or any other exercise in social or political education. What is important is not that bias exists but that it is made explicit and limited by the values we have been considering.

HOW THE PROJECT WILL WORK

Previous political education work done by the Association has tended to concentrate on the production of packs and leaflets on particular issues such as education or unemployment. The result was that not enough thought was given to how these materials might be used and whether they were particularly relevant to the need of workers and members in clubs. We believe that there is a crying need for examples of good practice and the development of expertise. Political education is not something that can be rushed at or suddenly applied universally. The project will, therefore, have four distinct but related themes:-

1. The encouragement of a limited number of local projects in four or five defined areas, (each project involving about six groups), with substantial support from the central project.
2. The provision of posterpacks and other material for more general consumption. This material would largely be born out of the experience of local projects. The aim of much of the material would be to use 'political' issues to help the understanding of basic concepts such as power, freedom, and justice.

   The posters would be eye catching, the supporting leaflets written in straightforward language and the further notes for workers and interested members would suggest examples of usage, further reading etc. There would obviously be the need to provide training in their use.
3. The establishment of a central information unit to increase access to useful tools and initiatives.
4. An attempt to extend or redefine social education theory to cover this political dimension.

THE WORK OF LOCAL PROJECTS

Each group participating in a local project will have different needs and must have full control over what it is doing. The reason for setting up local projects is not so that a standard approach can be applied in each group or that all the groups would act together (unless of course a particular issue suggested it and all the participants agreed), rather it is for the possibilities of exchange and support and the management of the central project's resources.

A typical project might be made up of four youth clubs, an association sponsored group like a members council and a "unusual" group such as an intermediate treatment group. Initially those people interested in the groups would meet to explore what 'thinking and acting politically' means and how it might apply to their own situation. The role of the central project would then be to try to provide the sort of support each club or group felt appropriate and a means of talking with groups in other areas engaged in similar work. The local project, as such, might last a year, over which time the different approaches would have been monitored and new tools and materials produced. The experience gained in the limited project might then lead local clubs or associations to expand their "political" work, it would certainly help other groups elsewhere to start their own work. The key to this approach is that responsibility for work is put where it is most effective — with individual groups.

The role of the local associations would be to help in the identification of possible participants in the project and, hopefully, to participate itself by sponsoring an appropraite group.

The thinking outlined here is simply a first step — the initial reflection before action and inevitably it will be redefined as the project progresses.

The NAYC Political Education Project is funded by the DES for three years. Mark Smith is its Education Officer and Janet Willars its Secretary.
National Association of Youth Clubs, PO Box 1, Blackburn House, Bond Gate, Nuneaton. Tel: 0682 61921

T.A.C.D.D.: Methods and Organisation of Health and Social Education in Middle and Secondary Schools.

Conference July 23rd-27th 1979
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Residential £60.00, Non residential £45.

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Politics in the 6th Form — A General Studies Course

by John Bright

Kingsfield School, Bristol.

1. INTRODUCTION

It was decided two years ago to develop a Politics Course for Sixth Formers, since they and their teachers had observed that students received no political education during their seven years schooling. Originally this was to take the form of two six-week sessions in the first term of both Sixth Form years, with three forty-minute sessions each week. There are about one hundred and fifty students in each Sixth Form year, spanning all ability levels. At the time of writing, only one year of the course has been taught to the second year 6th. The current first year 6th will begin their first block in December. It would be interesting, perhaps, to attempt some form of assessment over the two years to gauge the effect of the course.

Because it is a non-examination General Studies Course, students are reluctant to do any writing or much reading. The problem facing the Course Organisers was to guide students toward political literacy and awareness, knowing they could expect only a limited engagement of the subject by the students. The format chosen varied according to the particular topic. There were one or two discussion periods, and these were preceded by a lead lecture a filmstrip/tape sequence, or the distribution of stimulus material for students and teachers to read together. The course followed this sequence:-

(a) **Introductory Talk**
This explained the nature of politics and the aims of the course. It attempted to relate politics to the individual experience as well as mentioning the more obvious areas of political activity. This was an attempt to motivate students interest and to orientate them to the aims of the course.

(b) **Government in the school**
Materials: Staff Handbook; Flow diagram of School Authority Structure. Questions for discussion:

1 Why is government necessary?
2 What is the best form of government? (Authoritarian, Particpatory Democracy etc.)
3 What alternatives exist with regard to the government of other schools? (e.g. Summerhill; Countesthorpe College)

(c) **Local Government**
Talk by County Councillor, followed by questions. This might be balanced by a critique of Local Government by Local Community Groups. Questions for discussion:

1 How independent is Local Government from Central Government control?
2 What are the priorities of Local Authorities as indicated by their expenditure?
3 How representative and accountable are Local Government Officials?

(d) **Elections and Electoral Systems**
The General Studies Project on Politics booklet on 'Elections and Electors' was used, with articles, and the books listed below. A mock election can be held. Questions for discussion are found in the study guide in 'Elections and Electors'.

(e) **The System of Government**
Lecture based on Overhead Projector Transparencies explaining the system of government; relationship of those parts of it which are elected to those which aren't; educational and occupational background of M.P's; the distribution of power within the system of government; accountability to general public of office holders; what are pressure groups; case study of one; concept of 'Representative Democracy'.

(f) **Political Parties**
Questions for discussion from Longman booklets 'Political Parties'. Disect Party Manifestoes. Videos of 3 Party Political Broadcasts, and a breakdown of what they say, and an analysis of the way they say it. Structure and origin of the 3 main parties. What is meant by 'left' and 'right'? Relationship of political parties to the major pressure groups e.g. The C.B.I. and T.U.C.

(g) **The Role of Government**

i. Extension of the role of government.
ii. Role of government to-day and the extent of its intervention in social and economic activity.
iii. Some discussion of the relationship between government and the individual. Analysis of the meaning of 'Freedom' and 'Equality'.

(h) **Political Systems**
E.A.V.filmstrip on 'Fascist Dictatorships'. This filmstrip shows very clearly the differences between Fascism, Communism and Liberal Democracy. (It is quite condensed, so printed summaries should be made available to students). The filmstrip outlines the social and economic context in which each are likely to develop.
Discussion on the nature of the political system in the U.S.S.R. and China, with the intention of clarifying for students the crucial relationship between a country's economic history and its current political system. Political systems are just abstract concepts. What a country does with one depends largely on its complex interplay of cultural, social, economic and historical factors unique to each country. Note the differences between the Capitalist countries themselves (e.g. U.S.A., U.K., Sweden, Italy, Argentina) and the Socialist ones (U.S.S.R. China, Israeli 'Kibbutzim', Tanzania, E. Germany, Yugoslavia).

(i) **Terrorism**
The Politics of Violence. See E.A.V. Filmstrip on 'Terrorism'.

(j) **Racism**
Racial prejudice, minority ethnic groups and the National Front. C.R.C. material; Films (Concord) This important topic needs careful and considered handling.

(k) **Anarchism**
What is anarchy? Communes, the alternative culture.
See: T. Roszak - 1969 (Faber) 'Makings of a Counter Culture'
R. Neville - 1969 (Palladin) 'Playpower'
Various records from the 60's

(l) (i) Political Relationship with the Third World
(ii) Political Relationship with the Communist Bloc.

Obviously it is quite impossible to cover these topics in 6 weeks. In fact, only the first eight were covered, so ideally the course should be spread over the two years.

2. *A GENERAL ASSESSMENT — FAULTS AND CRITICISMS*

1 . Politics is too important a subject to be left to a short General Studies course at the end of a student's school career. Perhaps some form of political education should begin in the Fourth Form, so by the Sixth Form students are familiar with basic political concepts, and have developed the political maturity necessary for understanding the complexities of issues such as Fascism, Communism, Social Democracy etc. See: Edition of the Social Science Teacher on Politics Vol. 6 No. 3 February 1977

2 . Staff teaching the subject must know something about the subject or at least be prepared to learn with the students. This may seem obvious, but time-tabling constraints can create a situation with reluctant teachers 'leading' groups, ignorant of what to do or how to do it. The teacher taking each group was probably the most important variable in determining whether or not the course was successful for individual students.

3 . Politics is not just about the content of party manifestoes. It is to do with an attitude of mind and an awareness of self. As such, many subjects in the curriculum might contribute to this goal. Many students' experience of politics is limited to a televised image of Thatcher-Callaghan confrontations - some want to learn more. Many don't because of the apparent irrelevance this definition of politics has for them. At the beginning, therefore, it is important to communicate clearly the ways in which they as individuals are affected at varying levels by political circumstances. The very apathy and non-interest of some could be used as an example. Notions of power, authority, democracy and participation can be related to the student's own experience and can be easily (and sometimes amusingly) demonstrated.

4 . An understanding of the extent to which students feel in control of their lives; the extent to which they feel self-determining, rather than determined by others or a 'system', seems to be the basis of political awareness. One aim of the course might be to show the levels of political effect by examining the links between different levels of political action. (diagram 2)

That is, can we identify those external material states which influence internal states of consciousness? With guidance, students might come to understand which forms of political organisation are more likely to inhibit or preclude the development of individual political awareness. A radical consequence of this can occur at the end of a session when a student has understood how a 'system' may create subjective states of political alienation, but how at the same time, such alienation is being constantly recreated and reaffirmed by the subjects limited, predicatable and conditioned reaction to it. The student may then realise that he or she can chose to react against this definition and create his or her own 'reality'. This can operate both at an individual or collective level.

5 . By starting at this level one can overcome the usual anxieties of bias. By initially emphasising individual awareness, the teacher can convincingly show that his or her viewpoint, if it is apparent, is irrelevant to the student's understanding. Linked to this would be the more traditional goal of illuminating the students' knowledge of the political system. In future, they should be able to identify the true nature of the inter-relationships between political phenomena, and thereby avoid the common and dangerous habit of over-simplicity and the assertion of false cause and effect relationships.

Diagram 1

Fascist
Communist
Social Democratic
Pre-industrial
Anarchics/Utopian
(real and ideal)

$\underbrace{\hspace{6em}}$

Extent to which real
power is decentralised
& democratically
diffused

$\underbrace{\hspace{6em}}$

Extent to which control
is exercied by indivi-
duals in their work
& environment

$\underbrace{\hspace{6em}}$

Extent to which indivi-
duals feel fullfilled
by life and are self-
determining

Bibliography for Staff and Students

1. **Easily read, cheap, well presented books diagrams, pictures and cartoons:**
   Longman Social Science Series - *'British Government'*
   Nelson General Studies Series & *'Understanding Politics'* **J.Sutton, (Harrap)**
   Nelson World Study Series
2. **Also useful are a number of the E.A.V. filmstrip/cassette sets:**
   e.g. *'Fascist Dictatorship'*
   'Wealth and Poverty'
   'Terrorism'
   'Marx and Marxism'
3. **Video recordings of the Granada Series, broadcast in Autumn 1978.** *'Politics - What's it all about?'*
4. **6th Form General Studies Project on Politics. (A set of booklets on different political issues).**

Political Education: Some Reservations

Geoff Whitty
University of Bath

There can be no denying that, after a decade of quiet gestation, the political education movement has now become a force to be reckoned with. Political education has emerged as one of the major educational talking-points of the past eighteen months — and it is no small measure of the way in which the educational climate has changed in the aftermath of the Great Debate that discussion of an aspect of curriculum content has been pushed into the centre of the educational arena at the same time as being treated with suspicion by many practising teachers. While much of this suspicion, particularly as articulated by the teachers' unions, is based on a spurious notion of professional autonomy and a desire to preserve a view of education as an essentially apolitical enterprise, there are undoubtedly good grounds for some of the concern about the political education bandwagon. Thus, although I believe that at least some approaches to 'political literacy' mark a genuine advance over earlier conceptions of citizenship training and politics teaching, I shall focus in this article upon my reservations about the political education movement and its present popularity amongst politicians. In particular, I shall suggest that there is little evidence within public pronouncements about political education that it is intended to provide a central context for meaningful and critical education. (This concept is developed in Gleeson & Whitty 1976). We shall therefore have to struggle hard to realise any such possibilities, but I shall nevertheless conclude by arguing that those of us committed to a view of education as a critical enterprise should be prepared to contest the space opened up by the political education movement.

Why, then, has political education suddenly become such a bandwagon? Part of the answer no doubt lies in the highly successful public relations exercise mounted by the political education lobby. This lobby associated with the Hansard Society, the Politics Association and the Programme for Political Education has displayed under the guidance and leadership of Bernard Crick, a remarkable capacity for getting right all the things that create a successful pressure-group campaign. While this is perhaps only to be expected of professional students of politics, it is clear that their astute sense of timing, their use of the media and their friends in high places have enabled this group to make an impact upon educational debate out of all proportion to their small numbers. Their influence is, for example, evident in the recent Conservative Party discussion document **A Time for Youth,** 1978 in the paper on 'Political Competence' contributed by two HMIs to the recent DES Document on **Curriculum 11 — 16** (1978) and even Neil Kinnock, on the left of the parliamentary Labour Party, has wholeheartedly embraced Crick's ideas as a basis for the universal provision of citizenship education. (Kinnock's views derived from an interview on 9.2.78). The political education movement seems then to have won a place at the heart of consensus politics and, in the political sphere, only the likes of Rhodes Boyson, Nicholas Winterton and Woodrow Wyatt on the right, together with a few dissenting voices on the left, have expressed serious misgivings about the whole enterprise. But it is clear that the success of the lobby in getting political education onto the agenda is not merely the product of the political acumen of its leadership; a pressure-group can only be successful if it speaks to the mood of the times.

It is therefore important to delve a little deeper into the reasons for the emergence of political education as a significant issue at this particular time. Cynics argue that the basis of 'official interest' in the subject from Downing Street and Elizabeth House lies in the alarming decline in membership of the major political parties in recent years. But this cynical explanation does in fact have considerable plausibility if concern about falling party memberships reflects a deeper concern about a decline in public commitment to mainstream politics. For there is little doubt that the immediate stimulus for the emergence of political education onto the political agenda, so soon after the Green Paper had made only a passing reference to it, lay in official anxiety about the activities of the National Front and Socialist Workers Party at Lewisham in the summer of 1977. Certainly, in announcing grants to the National Association of Youth Clubs and the British Youth Council for political education work, the government drew attention to the drift towards extremism amongst the young and the need to win them back to the middle ground of politics. (**Times Educational Supplement** 21.4.78 and Shirley Williams 1977).

More fundamentally some observers have argued that the political education movement is an attempt to reestablish hegemony in a new phase of corporate capitalism. Explicit political education is seen as necessitated by the collapse of the social democratic ideology in face of the contradictions within the system exposed by the reemergence of mass unemployment (Jones 1978). Thus the linking in the Green Paper (HMSO 1977) of studies of our democratic political system and those of industry (whose role in the way 'the nation earns and maintains its standards of living' we are told elsewhere in the paper children should learn to 'properly esteem') was an early indication of the intimate connection in official thinking between political education and the defence of the mixed economy. As in a whole range of government pronouncements on economic and social policy, there seems to be an assumption that our current forms of political and social policy, there seems to be an assumption that our current forms of political and social organisation are the ultimate end point of human achievement and the role of education is therefore conceived in terms of defending them and extolling their virtues. Although government statements have usually lacked the candour of Norman St John Stevas's demand (**Times Educational Supplement** 27.1.78) that teachers of political education should give an undertaking to uphold the Crown and Constitution (the third C for Capitalism being left implicit in his case!), the 'hidden agenda' of government policy has sometimes seemed not too far removed from that. There is then a fair amount of prime facie evidence that the success of the political education movement in mobilising support from politicians is associated with their belief that it could assist in preserving the status quo and in bolstering respect for it. And although it may well be that much of the concern within the teaching profession about political education stems from a fear that it might be turned to quite opposite ends (see for instance the report of the National Association of Head Teachers Conference, **Guardian** 31.5.78), my own view is that the association between political education and the uncritical defence of established institutions poses a far greater threat to the sort of open and critical enquiry to which most social science teachers at least pay lip-service.

Roland Meighan has tried to clarify thinking on this issue by pointing to certain parallels between the different strands of the political education movement and the different traditions within religious education (Meighan 1978). He suggests that there are three basic sorts of approaches to each, which he characterises as follows:

i. Direct indoctrination, which in the case of R.E. involves training pupils to be Christians and in the case of Political Education training them to be 'uncritical, conforming citizens'.

ii. Indirect indoctrination, involving the inculcation of generalised religious or democratic values.

iii. Dispassionate enquiry, involving teaching *about* religion or *about* politics. This, he says, is the approach of social science education, which, amongst other things, investigates political ideas in their social contexts.

Meighan's view of the political literacy movement is that it falls into his second category of indirect indoctrination, but he contends that, understandable and appealing as this approach might be to politicians and the general public, the *educational* approach to both religious and political education is his third category of dispassionate enquiry.

Personally, I do not think that the social science approach is itself as value-free as might appear from Meighan's analysis, nor do I necessarily accept the implication that the adoption of values or the development of political skills are activities to be excluded from the educational arena. Where I do agree with Meighan, however, is that they should, as far as possible, involve a process of open and critical choice amongst alternatives, and it does appear that the nature of some of the political support for political education in schools may make it difficult for this to occur. Although I would argue that the central definition of political literacy adopted by the Programme for Political Education (as involving 'the knowledge, skills and attitudes needed to make a person informed about politics, able to participate in public life and groups of all kinds and to recognise and tolerate diversities of political and social values') actually places it in territory between the second and third of Meighan's categories, much of the support for the movement seems to stem from a desire to locate it rather nearer to his first category of direct indoctrination. While it may seem unfair to criticise a movement for its bedfellows, it does seem to me that this tension also exists within the core of the movement itself.

Clearly the term 'political literacy' is, as Tapper and Salter (1978) have argued something of a 'catch-all' phrase. The political literacy movement embraces old-style civics teachers together with political scientists, and those who regard political education as essentially socialisation for the status quo alongside those who see it as a potentially radicalising influence upon the young. This uneasy alliance is given a public appearance of unity by the ubiquitous presence of Professor Crick. Even the book **Political Education and Political Literacy** (Crick & Porter 1978) which, when it was published last summer cleared up some of the ambiguities about the movement's stance, exposes many points of contradiction and glosses over other potential ones. While some of the work suggested might encourage the development of 'critical awareness', other examples might well produce the sort of quietism or 'domestication' which it is often claimed is the outcome of existing citizenship courses and the balance and range of work reported in the volume does not provide a great source of optimism in this respect. Certainly, a number of examples seem to treat political education as yet another packaged commodity for pupils to consume, even though 'politics is par excellence a field to be mastered by learning by doing, by discovery through active experience', as Nigel Wright (**Times Educational Supplement** 27.1.78) has remarked in relation to the HMI's proposals. Very little work is reported that is based upon active involvement in the politics of the community and the ideas of the more radical wing of the political literacy movement (who regard it as an extension of Freire's idea of cultural action for the freedom) are not much in evidence. It is to be hoped that ultimately details of the work done at the York end of the Programme for Political Education, involving the preparation of profiles of local areas and the first-hand exploration of schools and colleges as political institutions, will become more widely available.

Perhaps more disturbing than the ambiguities within the movement is the way in which its own leading spokesmen have described its work to the public and politicians and the tendency of their utterances to shift the focus of the movement towards Meighan's first category of direct indoctrination or the conversion of pupils into uncritical, conforming citizens. Two examples will serve to illustrate this tendency. Firstly, in publicising **Political Education and Political Literacy** in a radio interview last summer (**World this Weekend** BBC Radio 4 16.7.78) Crick was asked whether more political education in schools would lead to demands for pupil power. He responded that, on the contrary, the pupil power movement had been the result of a **lack** of political education and he then went on to make the rather revealing point that, while the political education movement felt that schools should give consideration to extreme point of view, they should do so only after 'having gone through the ordinary, acceptable beliefs and institutions of society'. Even this is perhaps some advance on the academic version of Crick's ethnocentricism where he, like the HMIs in their paper on political competence, suggests that politics ceases when compromise and concilation ceases – or, to quote Geoff Berridge's succinct statement of Crick's position: 'He offers us the politics of liberal-democracies as politics period' (Berridge 1978 – Beridge also points to ambiguities and inconsistencies in Crick's position). But to argue that we should offer pupils evidence of alternatives in ways which try to pre-determine their attitude towards them suggests a form of education only marginally more open than offering them no such evidence at all.

Another example comes in an appendix to **Political Education and Political Literacy**. Here it is suggested that the decline in public confidence in British political institutions is 'less to be associated with failings within the institutions themselves than with a failure to present ... the broad principles and practice of Parliamentary politics to the public ... in a systematic and purposeful way'. The writer, the Chairman of the Politics Association, goes on to tell us that his association seeks to end the long neglect of political education as the best long-term means of ensuring that 'the whole works' does not fall apart. It does not wish to exclude the *consideration* of alternative ways of doing things', but it is in no doubt that schools and colleges should '*support* the principles and practice of parliamentary politics' (my emphases). In these circumstances the commitment to recognise its shortcomings and the existence of alternatives seems little more than a formality. And, although this position is scarcely surprising since the Programme for Political Education is sponsored by the Hansard Society for Parliamentary Government, it is hardly encouraging to those who believe political education should involve a genuinely open consideration of alternatives.

Another issue which must be of concern to social science teachers is the extent to which political education is to be treated as a distinct and specified slot on the school timetable. Again there is a certain amount of disagreement within the movement on this, but **Political Education and Political Literacy** states a preference for both 'a modest requirement of timetable hours in Politics' *and* the enhacement of political literacy via other subjects. Although in some schools the provision of politics on the timetable might be welcomed as providing opportunities for discussion of social and political issues for the first time, in others it might come to replace the broader social science and humanities programmes which now exist in many schools. My own view is that we should try where possible to include political education as part of broader social, political and economic education programmes in order to avoid the fragmentation and limitation of pupils' understandings of the social world. Such programmes would also give more flexibility to teachers and would be less likely to be exposed to constant political interference or the introduction of 'agreed' or imposed syllabuses.

Yet all these reservations must be seen in perspective. No elements of schooling are exempt from such dangers, although they may in the past sometimes have appeared to be. Even if political education is seen in its worst light, as an explicit form of conservative indoctrination, it could be argued that it is only being added to the myriad forms of implicit conservative indoctrination which are already a feature of schooling. Thus the content of existing subjects on the school curriculum, together with the hidden curriculum of the authority structures and bureaucratic procedures of the school, are themselves important elements in pupils' political socialisation (Whitty and Young 1976). Even the HMI's paper acknowledged this and asked whether 'such arrangements as a few prefects but many ... non-prefects ... prepare for life in a democracy', but it did not go on to explore the possibility that, ironically, it may well be that such arrangements *are* an appropriate preparation for life in our kind of democracy. It is important then to recognise that many of the doubts we have about the lack of openness in political education can be paralleled by doubts about other aspects of the institutions in which we work and indeed of the society in which we live.

If schools in capitalist society are essentially concerned with the reproduction of that society, then there must clearly be general doubts about the possibilities for open and critical education within them. Yet if these are resolved, as they often are, by recognising that all institutions of capitalism present contradictions to be exploited (Young and Whitty 1977), then the same must surely apply to the current attempts to introduce political education in schools. In some ways there may be more space within schools than elsewhere in society and it is presumably this which leads observers like Neil Kinnock to believe that political education can be education for enlightenment and change. Kinnock argues that political education in schools is one of the few ways in which ordinary people nowadays can learn about their rights and how to organise collectively, and suggests that it can provide an opportunity for those who are not amongst the rulers in our society to recognise that they have 'the equipment, the self-confidence, and the information to make judgements with the same effectiveness and authority as those who rule them'.

Although I do not share this degree of optimism about the possibilities, my own view is that if political, or indeed industrial or commercial, education is to come, then there is no advantage in leaving it to others. I also believe that there are some aspects of the movement towards a closer relationship between school and the world outside which can be genuinely progressive or, more accurately, that there are features of an essentially reactionary initiative which can be turned to radical ends. But it would certainly be naive to assume that a political education slot on the timetable is a panacea that can redress the balance of our schools and society. Thus, even if fears that political education will become conservative indoctrination prove groundless (and I am certainly not convinced that they will be), the struggle for a genuinely open and critical education must go far beyond the context of political education periods in school. The greatest danger in the political education debate is that it will divert us from these broader struggles which must go on within our schools and outside them, but the greatest benefit of the debate is that it may further explode the myth that education, and in particular the content of the school curriculum, is not a political issue.

What, then, would appear to be the likely future of political education in schools? Tapper and Salter argue that the campaign for political education has 'missed the boat'. It has come in at the end of a great wave of curriculum innovation and, in a period where the emphasis is on 'basic skills', political education 'is hardly likely to be considered of overwhelming importance'. They also suggest that the campaign may end up as a discussion arena for interested parties rather than a viable instrument of change. But one could equally argue that as aspects of the mvoement are in tune with the general reactionary thrust of current educational thinking it is likely to be successful. Nevertheless it is clear that there is still considerable suspicion amongst the organised teaching profession towards the notion of political education and, of course, even more ardent opposition to the idea of compulsory provision. Terry Casey of the NAS/UWT has argued that there is too much pressure on the timetable to permit the introduction of yet another subject which, anyway, might be abused by partisan teachers (Casey 1977). And in May last year the National Association of Head Teachers urged caution about its introduction (**Guardian** 31.5.78). It might be argued that, in the light of this professional suspicion of political education, compulsion is the only alternative open to a Government apparently committed to the idea. Yet Shirley Williams has shown few signs of taking on the teaching profession in such an explicit manner. Indeed it is arguable that the provision of funds to youth organisations for political education was partly a way of by-passing the professional opposition encountered in formal educational contexts. It therefore seems unlikely that formal compulsory provision of political education in schools will be with us in the immediate future, but it does seem likely that the public debate about the issue will increase the tendency for schools to make some sort of provision, despite misgivings amongst teachers.

This is, of course, the way in which the whole Great Debate has been orchestrated, with hints of compulsion yielding the required reorientations of policy within the schools without the resort to legislation. Since most of the political pressure has been for political education of a conservative and uncritical variety, we will have to struggle hard to resist the offical interpretation of the enterprise. On the other hand, the indirect means of its implementation may at least provide opportunities to use the space opened up by the movement for alternative ends. If decisions about the form which political education should take are left open for discussion at school level, it is likely to take at least as many forms as the variety of examples embraced within the Programme for Political Education. While some of these must arouse serious misgivings, there are those which, together with many other teacher-designed programmes of humanities and social or community studies, may well provide an area of space within which to develop meaningful and critical approaches to education. These we should encourage but the dangers and limitations discussed in this article will need constantly to be borne in mind.

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Journal of Further and Higher Education Vol 2 no 2 Summer 1978. Bridget Pym's *'Sociology as a Driving Mirror; Student Self awareness as a Teaching Aid'* describes an attempt to teach sociology reflexively, by getting student teachers to reflect on the processes of their own group the tutor aimed to develop with them a sociological awareness of the classroom as process. Though called in this article 'confluent education', the technique is reminiscent of the various learning-by-doing, curriculum-as-practice techniques of the Friere-inspired educationalists. It is adaptable to almost any classroom context.

Pat McNeil

The Signs of Crime; a field manual for Police by David Powis (McGraw Hill 1977). This is a really amazing book. Written by an experienced policeman for trainee and practising police, it comprises advice and hints on how to spot the criminal on the street, on the road etc. It lists give-away signs, movements, gestures and words. Apart from being an excellent guide as to how to avoid attracting the attention of the constabulary, the book provides really startling insights into the way in which policemen perceive the urban environment and how they interpret various items of street behaviour. If they follow the guidelines of this book, they simply do not inhabit the same symbolic world as innocent old me.

While being mostly 'factual' (given its basic assumptions) there are occasional diversions into emotive or abusive comments on social workers, child batterers and ponces, among others.

Pat McNeil

The Science of Society by Stephen Cotgrove (Allen and Unwin 1978). This most text-book like of all textbooks now appears in a fourth edition. When it was first published in 1967 Cotgrove's book was the answer to a prayer for A.E.B. 'A' level teachers — as it should have been given that he was the chief examiner. By 1971/72 it was already looking old-hat, damned as functionalist and reactionary. The 1972 revision restored some credibility, but it has remained the text book that we all love to hate, despite yet a third edition which brought it more up-to-date.

Like the parental home to the adolescent seeking independence, so is Cotgrove to the 'A' level teacher, who, while aiming to stimulate and challenge his students' perceptions of the world, still needs to get them through the examination.

And he's done it again. The style is the same, the layout is similar, the basic epistomology is familiar, but Cotgrove has up-dated and substantially rewritten his text to take account of recent developments in sociology. The various forms of conflict theory get short shrift, but that is not unexpected.

If I were forced, on pain of having all my teaching notes destroyed, to name one book that would get a student through A.E.B. 'A' level sociology, this would be it. But I haven't reached such a desperate position yet.

Pat McNeil

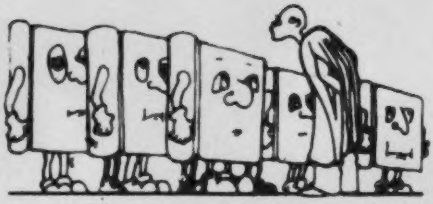
Socialism and Education Vol 5 no 5. This is devoted to 'Political Education'. The main articles are concerned with 'Political Education in Schools' by Geoff Whitty and 'Education and Social Democracy' by Richard Johnson. Both these articles should be of interest to members, particularly in the light of the current debate in these areas.

The Journal also includes a comment on 'BBC Bias'.

Helen Reynolds

Screen Education No 25 Winter 1977/78. Screen Education, published by the Society for Education in Film and Television is a quarterly journal, which covers not just media studies but generaly the sociology of mass communications, culture and ideology. In particular, an article in No 25, Winter 1977/78 by D. Lustead on *Towards a Critical Pedagogy* covers the debate over Progressive/liberal as against critical/radical education, specifically in the context of film education (the author is on the Education Advisory Service of the British Film Institute). SEFT is at 29 Old Compton Street, London W1V 5PL.

Dave Evans



REVIEWS

Reviews Editor: Stephen Moore

Reviewing for 'The Social Science Teacher'

With the constant publication of new books and teaching materials in the social sciences, one of the most important services 'The Social Science Teacher' can offer is accurate, up to date reviews by teachers themselves. If you feel you could write a review of a new book, why not send one to me, and if it is good enough we will publish it. Alternatively send me your name, address, the subjects and age ranges you teach and I will put you on our list of possible reviewers for books sent to us by publishers.

Write to: Stephen Moore, Reviews Editor,
92A Valkyrie Road, Westcliffe on Sea,
Essex.

Harrap World History Programme

General Editors; Malcolm Yapp, Margaret Killingray, Edmund O'Connor.

Published by George G. Harrap & Co. Ltd., 1977.

The Harrap World History Programme consists of seventeen sets of four books, each dealing in approximately thirty pages with a specific historical idea, event, personality, period etc. We have only been sent seven of the books so I must base my comments on these.

The material in each book is economically presented and is well illustrated with black and white photographs, maps and engravings which are for the most part well chosen and relevant to the particular area under consideration. The main text in each of these books is supported by a series of short documentary extracts which occupy about a third of each volume. These are referred to in the body of the text where relevant and have been well selected to complement this by letting the characters involved speak for themselves. The separation of these extracts from the main commentary is effective in that it preserves the identity of the speaker and allows the inclusion of documents that are lengthier and more varied in content than could otherwise be accommodated without disturbing the narrative flow. The books in the series are very uniformly presented and each is self-contained, although connected titles are cross referenced.

The books are available individually at 65 pence each or in sets of four at £2.40. At over £40 for the complete series the splitting up into sets and individual copies is worthwhile as it allows selective buying from what is a really wide range of titles.

The titles that have been chosen for the series are interesting in terms of the relative attention that has been paid to particular individuals or topics in some instances. For example, *'Ibn Sina'* and *'Bolivar'* both warrant a full book as do the enormous areas of *'Education'* and *'Health and Wealth'*, whilst Marx shares a volume with Adam Smith and Malthus.

A series of questions for discussion or further study would have been a useful addition to each of these books by stimulating further user of the documents in order to extend their usefulness beyond their primary illustrative function.

It is difficult to pinpoint a definite age range for which this programme of texts is intended, particularly in view of the wide range of documentary evidence used. However, this material seems to have been carefully selected to match the text in terms of vocabulary as far as is posisble and could be useful to children in the early years of secondary shool as well as providing a starting point for work by older children.

Michael Westwood

"STUDYING SOCIETY"

By Jane Thompson

Hutchinson 1978, £1.95 (limp)

Target Group: C.S.E.

Because of the success of Thompson's earlier work 'Sociology for Schools' (Hutchinson 1973), I felt that readers might be interested in two opinions.

Reviews Editor

Since the introduction of the C.S.E. examination many publications have appeared on the market claiming to provide stimulating and informative material for prospective candidates. However, whilst realizing that the material deemed (rightly or wrongly) to be suitable for 'O' level candidates would not 'do' for the less able pupil, much of the material produced for the latter has often proved equally unsuitable. In spite of appearing both in content and style to be potentially more attractive and comprehensible it has often in practice been found inadequate in the classroom.

In social studies particularly 'hard facts' are often seemingly elusive and the problem has been to relate the abstract concepts of sociologists with the more concrete experience of everyday life. All too often this has resulted in the production of text books which have a tendency towards generalisation and over-simplification. This somewhat superficial approach is often reflected in both the oral and written work of the pupils where subjective opinion is usually more in evidence than objective investigation.

However, in *'Studying Society'* Jane Thompson has gone a long way towards remedying this situation. This is a course specifically designed for those pupils taking a C.S.E. course in sociology and social studies. The author has, fairly successfully, in my opinion, managed to reconcile the reality of the classroom situation and the needs of the pupil with the somewhat more stringent demands of the subject and of the examination.

The emphasis throughout is on pupil activity and involvement. A variety of approaches are utilized which are intended to develop various specific skills. These include obtaining and recording information from a variety of sources and using many different methods, the interpretation of material (statistical, visual and verbal) and imaginative written work.

The introductory chapter deals with the thorny problem of the nature of society and why it is worthwhile studying it. Included in this section is a straightforward and clear explanation of groups, roles, role conflict and of course social class.

There follows a very useful and informative chapter on the structure and layout of the book and very importantly, how to use it. The explanations are clear, the suggestions helpful, providing the pupil with interesting and original activities and ideas for alternative methods of investigation and recording.

Chapter two concentrates on 'facts and figures'. These consist of statistics relating to population which are presented in various forms. Since statistical information of any kind seems to produce a type of 'mental paralysis' in even the ablest pupils it is obviously important that the pupil is encouraged early in his studies to deal confidently with such material.

Following on from this are chapters on childhood, education and teenage trends. I was particularly impressed by the approach adopted in the section on education. This is presented from the perspective of the childs own experience of school life.

The chapter on 'teenage trends' is concerned predictably with pop, peer groups and the power of the ad. man. Interestingly though, in the section dealing with the perennial problems of adolescence, the sufferer from 'anorexia nervosa' is male.

Other topics covered include the family, housing and community concerns, people and politics. Photographs, newspaper extracts, cartoons and case studies provide the stimulus but at the same time structured questions and suggestions help the pupil to develop and investigate the topics in greater depth. This is done by means of a Top Ten page at the end of each chapter, questions based on the information in the text. Here also there are suggestions for discussion projects, and even for participating in schemes concerned with social action. Occasionally role play is introduced, where a great deal of information and suggestions are provided which should help the children to obtain maximum benefit from the activity.

Whilst primarily, in the words of the author, intended as a 'working book pupil centred and activity based' and though the main objective is to encourage the child to seek further information, the book itself is a useful source. Where specifically sociological terms and concepts are used they appear in capitals and a glossary is provided at the end of the book, together with a useful list of addresses.

The few reservations that I do have are relatively minor ones. Some of the projects I felt to be a little over ambitious for many of the pupils and perhaps some of the activities suggested would demand more tact and sensitivity and perhaps maturity than some would possess. Perhaps my expectations are too low! In any case there is sufficient material to allow selectivity and control by individual teachers, who would obviously be able to adopt and modify according to the needs and abilities of individual children. Also certain topics seemed to me inappropriately placed, but that is possibly more of a personal preference than a criticism.

Overall I must confess to being impressed; the the layout and presentation, the lucidity of style and the approach adopted. Its outstanding feature for me was that it was both attractive and useful, qualities not often found together; at least not in school text books.

I.L. Denton

"Studying Society" is a workbook designed specifically for C.S.E. and Social Studies students in secondary schools. It is intended for the student who is coming to Sociology for the first time and particularly for the student who has a lack of involvement and interest in academic subjects.

This book, therefore, deliberately sets out to be non-academic in its approach. It tries to interest, excite and involve this kind of student in the study of social behaviour and to enable them to relate this study to the society in which they live and to their everyday experiences. Jane Thompson states her aim in the *Teachers' Forward*: "... to interest and involve pupils taking Social Studies and Humanities courses for C.S.E."

She tries to achieve this aim by basing the book on individual and group student activity. There is little information-giving in the usual textbook style, but instead an emphasis on information-gathering together with advice and exercises on how to interpret, analyse, illustrate and discuss the information once it has been collected.

"Studying Society" aims to be different. Jane Thompson believes that there are many textbooks which present information for pupils to regurgitate in examinations and she has deliberately tried to avoid this and to produce, in her words: "... a unique attempt to combine enjoyable and stimulating learning activities with the serious demands of external and Mode III examinations."

A glance through the book is stimulating enough both for the student and the jaded teacher. It is divided into nine chapters each concerned with a different theme, beginning with *"Studying Society"* an introduction to the book and the subject, and progressing through population, childhood, school, adolescence and the family to housing, community and politics.

Each chapter follows the same pattern. The theme of the chapter is divided into a number of topics, for example the chapter on *"Family"* is divided into family structure, status, roles within the family, old age and family life in China. Each topic is introduced either in Jane Thompson's own words or by an extract from a book or newspaper, with photographs, tables and case studies providing the stimulus. After the introduction follow many questions and suggestions to help the student investigate the topic in greater depth and to make use of his findings. Each chapter ends with a test, called *"The Top Ten"*, for feedback on the chapter as a whole; *"Discussion Starter"* designed to promote classroom discussion, and *"Project Starters"* giving ideas on research projects using the tools of Social Studies to investigate the various topics more fully. Some chapters also have *"Social Action Starters"* designed to involve the students in community action.

The book is illustrated with a wealth of photographs, cartoons and well presented tables. Every page has at least one illustration and often many more. Overall the book is a very attractive package, nice to handle and appealing to flip through. The presentation will attract the kind of students at whom it is aimed, and relying on a visual rather than a merely verbal approach should prove effective with the below average student.

The approach of the book certainly appeals, but a thorough reading brings out some weaknesses which the teacher should be aware of.

Firstly, the book with its pupil centred, investigative design cannot stand alone. Very little information as such is provided and on many topics information which I feel should have been given has merely been mentioned by questions raising the problem. Because of this any teacher using the book will also need a classroom library of other more "standard" textbooks for the students to refer to; access to a good school library and an inexhaustable amount of patience and energy on his part to answer all the questions and problems that the book will raise.

The book also demands a great deal from the teacher in the way of organisation. Every chapter suggests questions and projects which can only be answered by an investigation outside the school gates. Whilst good in itself, this will involve the teacher in much extra work, and might not always be possible in some schools.

Another major weakness of the book is its lack of a good foundation of sociological theory. Whilst most theories are in their entirity too difficult for the students at whom the book is aimed, even at this level it should be possible to base the study of each topic on a sociological perspective. Jane Thompson succeeds in doing so in the first chapter which has an excellent simple account of role theory, but as the book goes on this perspective gets left behind and the book becomes more of a soical studies stimulus pack. Having said this, however, its treatment of the tools and methods of sociological enquiry is excellent.

There are also minor weaknesses in the information that is presented. Particularly noticeable is an overwhelming attack on the male species. Miss Thompson appears to be so concerned about the usual sex role inculcation of school textbooks that she is in danger of going too far the other way. I pity the male students in a female majority class with a female teacher who uses this book.

In the second half of the book the information presented begins to become patchy, and some of the topics put together under the same chapter headings do not hang together very well. Altogether I was not impressed with the way that "Studying Society" dealt with the field of social and urban problems.

However, I feel that Miss Thompson has produced a book which succeeds in its main aims and which should prove very effective when used with the students that it is meant for. As long as the teacher realises that "Studying Society" is a workbook and not a textbook then it deserves a place in every C.S.E. Social Studies classroom and could give some good ideas for exercises to the 'O' Level Sociology and General Studies teacher as well.

John Ryden
July 1978

Work and Leisure

by Peter Moss

Harrap Books. Published as part of theCounterpoint Series in June 1978. 55p £1.50

Target Group - Probably CSE students.

In the last few years the notion of 'work' as taught in schools - both in terms of careers and understanding industry - has become of increasing interest to teachers, educationlists, industrialists, politicians and trade unionists alike. No longer is a hurried meeting with a teacher reluctantly coerced into giving advice on careers or an assembly conducted by an ill-informed headteacher deemed sufficient for an understanding of how industry works.

Speeches have been made, research carried out and a Green Paper published, all of which point to the wide gulf that exists between schools and the world of work. the result has been a positive explosion of curriculum projects, link schemes and conferences which have led to what the Times Educational Supplement recently described as "chaos in the no-man's land between school and work". There seems a real possibility that today's school-leavers will be more informed about the world of work than any of their predecessors yet less likely to gain employment. A sad paradox.

'Work and Leisure' by Peter Moss must therefore be judged in the context of this renewed interest in the world of work. It is the sixth title in the Counterpoint series which has included *'The Media'*, *'Crime and Justice'* and *'Prejudice and Discrimination'* and which is aimed, presumably, at CSE Social Studies groups. The author tackles the subject by using well-drawn, simple cartoons and

diagrams and by posing stimulating questions for discussion. He deals with controversial aspects of work - the relationship between management and the shop floor, increased worker participation, problems of automation, industrial relations in general, the relationship between ages and prices, women at work, the link between work and leisure, devoting between two and four pages to each area.

The author has the ability to summarize difficult aspects well and to pose penetrating questions, although many cannot be adequately answered without the guidance of a skilled teacher. Questions such as: *"does a concern in which there is no profit motive tend to become inefficient?", "would you rather have fewer goods produced or a job that is non repetitive?"*, may produce glib answers from pupils if left on their own. The author inevitably slips in a few value-judgements or generalisations withou evidence, e.g. *"both workers and management are tax payers and want to keep taxes as low as possible"*, but on the whole,by posing questions rather than stating *'facts'*, he avoids falling into the trap of substituting opinion for fact which has blighted similar publications.

'Work and Leisure' is not, on its own, sufficient to cover a complete course on this subject but can be used as a supplement with school or commercially-produced materials. In addition, teachers will find it a useful source of cartoons and diagrams which can be duplicated for class use with various ages of pupils and I suspect that it will suffer the fate of other publications which are mercilessly cut up to form school-produced worksheets and materials. The book is expensive at £1.50 for 55 pages - of which 13 are on leisure - but nevertheless is a welcome and useful addition. The layout and presentation are generally good, the language is appropriate for CSE pupils and it provides an up-to-date summary of the issues currently being debated concerning work and leisure.

A final critical point. The publishers fail to explain the purpose of the Counterpoint Series, do not specify the intended target group, do not include a contents page nor a biographical note on the author. Why? Any publication intended for school use should provide all of these.

John A. Graystone

Locking Up Children: Secure Provision within the Child Care System.

by S.Milham, R.Bullock, K.Hosie.

Price: £6.50

This is a timely and eminently pragmatic book from a source whose pedigree is now well recognised - The Dartington Social Research Unit. Conceived as a study of secure residential provision for children it tries, and I feel largely succeeds, to avoid current dogmas which surround what has become a highly emotive issue. It resists the temptation to dwell upon the diverse theoretical issues raised by security as these, the authors feel, do not immediately concern people faced with making agonising decisions about problem children. It looks at the custodial tradition in child care and the ways in which the nature (and outcome) of reforms which seek to curtail the use of secure provision often engenders reaction and demands for a return to custodial approaches. The 1969 Children and Young Persons Act is treated as a paradigm case and in so doing the authors suggest that criticisms of the Act spring from wider and deeper issues than any supposed ineptitude or resource deficiences on the partof Social Services Departments in dealing with recalcitrant children.

In their examination of entry into secure units and the wider function that such custody has for the child-care system, Milham andhis co-authors generate a number of worrying conclusions. On the basis of their own limited research it is apparant that the majority of adolescents in secure units are casualties of the care system itself. Admission to security, according to the authors, depends on making acase which often relies almost entirely upon the prospective inmate's behaviour in other residential institutions. On this basis it seems that the current demand for the expansion of secure places within the residential child care system reflects the outcomes of inadequate, open residential establishments and community services rather than the needs of difficult children themselves.

The study also looks at some aspects of secure units' inmates presenting behaviur, particularly violence and absconding. The evidence presented suggests that their incidence in residential institutions varies widely and is, at least, partly attributable to the perspecties of residential staff in relation to such behaviour and the role of the institutional regime in 'creating' it. Considerable space is devoted to the policy implications of this 'finding', as indeed is the case in relation to the issue of alternatives to secure units. In such discussion Milham et al clearly underline their desire to generate research evidence which has subsequent practical value.

The study also shows how secure provision differs in terms of unit size, style and typical length of stay. Each is shown as facing common problems in providing an adequate therapeutic environment for children: high staff turnover, isolation and external hostility. However, they ae seen to confer some benefits on their residents. On the basis of the evidence offered they appear to break persistent absconding patterns, the extreme withdrawal of some neurotic children, and, contrary to received opinion, convince the majority of their residents of their caring intent. However, reconviction rates for delinquent boys in secure units are high. Within a short time the great majority of such children released find themselves in another custodial institution. *"For the majority of boys"*, Milham, Bullock and Hosie comment, *"the secure units provide a brief sojourn in an expensive ante-room to the penal system."*

The authors also discuss alternatives to security and note that the earlier the intervention with high risked children, particularly in open intensive care units, the greater the chance of eventual success. However, they clearly illustrate that the institutional tradition, so predominant in the whole range of social welfare policy, has limited the exploration of alternatives whilst the ever increasing costs of residential facilties equally inhibits experiment.

I found this book quite compelling and provocative. This impression arises not only from the nature of its subject matter but also from its vigorous written style and its manifest commitment to frank and open appraisal. This isnot a dogmatic denunciation of secure residential provision. I find no difficulty in thoroughly recommending this book to those engaged in the training of social workers, field and residential. It would also be of undoubted utility viz courses in the sociology of residential institutions by virtue of the authors setting their evaluation within an explicitly interactionist frame of reference. As a result the study is not purely descriptive but constitutes a modest addition to theoretical speculation.

Peter Pethy

Bulmershe College of Higher Education.

No. 46 - STEVE BIKO

by Hilda Bernstein.

Published by International Aid and Defence Fund.

(104 Newgate St. London E.C.1)

Price: £1.50.

The title of this work summarises its intent - to point out that Steve Biko, the South African *Black Consciousness* leader, was the forty-sixth political detainee to die under interrogation by the South African police since 1963. Outside South Africa he was by far the best known of the detainees, but, as the author points out, the stories behind the deaths of the others are just as poignant albeit less well known. So, for the author, and the publishers of this slim book and other pamphlets dealing with South Africa, Biko's death is symbolic of the far larger story of repression in South Africa.

The date 1963 is significant because it was then that detention laws were introduced that allow the police the hold people suspected of terrorism indefinitely. The key to this system is in the loosely worded section six of the Terrorism Act of 1967. Steve Biko was the forty-sixth person for whom the period of detention was not indefinite only beacuse his death came sooner.

The details of Biko's death in detention are now widely known as a result of the subsequent inquest (significantly not a trial but a public hearing into causes of death: announcements that no criminal proceedings would be instituted in the Biko affair were made by the Attorneys-General for Eastern Cape and Transvaal a fortnight before the inquest began) and this booklet of some one-hundred and fifty pages consists largely of edited transcripts from the inquest with a running explanatory comment from the author. It is in the nature of such material not to be easy reading. The legalistic and technical language of lawyers and doctors needs to be interpreted so that key statements and noteworthy omissions may be perceived: in this the author succeeds admirably.

The inquest took place because South African society still holds itself to be a democracy under the rule of law. But the verdict, that no-one could be blamed for the death of Steve Biko, was a foregone conclusion and as the evidence of the inquest itself showed, the proceedings were a hollow sham. Police evidence intended to cover up the complicity of the police only served to confirm it. Double-think is necessary to think otherwise. Yet sadly the legal system of South Africa is based upon double-think. Theoretical judicial equality and the practice of racial inequality are contradictory but co-exist in the South African courts. Evidence of torture at the hands of the security police is frequently heard in the courts but never influences the verdict, or causes any change in the laws that allow the police such power, or any punishment or action against the security force. So most of the forty-six - and others since Biko - have died in obscurity with no-one answerable.

However, the publicity surrounding the detention, death and inquest on Steve Biko enables us to see behind the bland statements such as "found hanged" or "natural causes" and to understand how a detainee can commit suicide by jumping from the window of a tenth floor room while being interrogated - a room that was sound proof, escape proof and had barred windows.

In the narrowest of sense this work could be of use to teachers and students of Sociology in providing a case study of how repression of one group in society by another can be made to work, using the guise of an independent judiciary. In the broader sense this work challenges us to open our eyes and see the obvious. As the author says: "Steve Biko is our magnifying glass. Through him and his fate a whole spectrum of South African reality is exposed." Perhaps not only South African reality?

Richard Hopkins.

"Beer and Skittles"
Richard Boston
Collins £3.50 (1976) 221pp
Fontam Paper £0.90(1978)
"Pulling a Fast one - What the brewers Have Done To Your Beer"
Roger Protz
Pluto Press £1.20 127pp
Target Group: Teachers/Lecturers

The relevance of integrated social studies will become apparent to most students with a case study of recent upheavals in the brewing industry and the subsequent consumer rearguard action. Most students are potential, if not actual, beer drinkers, and although I do not propose to delve into the ethical debate as to whether or not the merits of beer drinking should form part of a social science course, it is significant that the lager driver by the major brewers has been prompted by market research on the 18-25 age group.

What makes this a pertinent topic for study, however, is the way in which a consumer group has risen to take on the might of the large conglomerate brewers, foricing some minimal, but nevertheless important policy changes from at least two of the major brewers, a new awareness on the part of a significant minority of the beer-drinking public, and a healthy revival in the fortunes of the smaller independent brewers. Areas in which the beer battle might prove useful include:

i) **CAMRA**: the fortunes of a consumer pressure group (multi-party membership - Chairman is Nicholas Winterton, Conservative M.P. for Macclesfield, while CAMRA Publications editor is Roger Protz, (formerly of the Socialist Workers Party)

(ii) **LEISURE AND THE COMMUNITY**: Control over leisure facilites

III) **MERGERS AND BUSINESS SIZE**: The results of mergers in the Brewing industry; the efficiency of large and small brewing units

iv) **LABOUR RELATIONS**: Working conditions in traditional and factory breweries:

It is a feature of both books reviewed here to chart the path taken by British beer, but while Boston has attempted a comprehensive guide to the liquid, its history, its pubs and its use in cookery, Protz has written a hard, campaigning tract, which as editor of CAMRA publications he was bound to write. Both adopt an initially evangelical approach: thus Protz:

> *"My colleagues suggested I should try a pint of what they called "real beer". I followed them cautiously...but I found myself bowled over - literally - by my first few pints of the strong, fruity tasty ale served with the aid of old-fashioned hand-pumps. My legs were rather rubbery, but I suffered no other after-effects: no headache, no sour gut."*

and Boston:

> *"Even worse, the traditional draught beer was becoming hard to find and the much-advertised, gaudily-presented keg beers were being vigorously promoted."*

Yet whatever the differing format and style of the two books, the over-riding objectives and the general thematic approaches are very similar. Both authors attack 'the Big Six', and both spend a considerable time tracing the concentration through mergers and take-overs of the brewing industry, culminating, of course, in the take-over of the Watneys by Grand Metropolitan Hotels in 1972. The theme is further pursued by critical examination of the 'economies of scale' thesis given theoretical respectability by John Vaizey (1960) who had urged that the large brewers

> *"close down the antiquated small breweries that scattered about the country and build a few huge breweries to serve the entire country, with cheap transport, national marketing and advertising, and all the other advantages of being big and strong"(sic)*

Protz goes further, criticising the ineffectuality of the Monopolies Commission and commenting on the Price Commission's investigation into the major breweries. This drew attention to the way in which the major breweries spent proprotionately greater sums on advertising and distribution, while charging higher prices and making significantly smaller net percentage profits than both small and regional brewers.

But the most effective part of Protz's examination is surely his analysis of how the conglomerates have rationalised both breweries and tied houses in several areas,notably Northants, Norfolk and Avon, to the extent where villages have lost the focal point of community life. In the Thetford licensing district in Norfolk, for example, Watneys closed sixty village pubs between 1963 and 1977. In Stiffkey, once a thriving village, the brewery closed all three pubs: subsequently the village shop and post office closed.

Both plot the rise of the organised consumer groups from the orthodox "Society for the Preservation of Beer from the Wood" to the now household CAMRA. Despite his ties with the organisation, Protz is not wholly uncritical, although his perspective sounds suspiciously like a commentary on a Trotskyist group:

> *"it remains predominantly southern-based and middle class in composition: it has yet to make big gains among the working class section of the drinking population, who could add much-needed muscle to the fight against the brewers".*

In their defence of the smaller breweries, both writers will be attacked for their uncritical stance on working conditions and trade union represntation, while they are to be commended for pointing to the soul-less production techniques employed in the large modern dial-ridden breweries. Protz's answer is to call for the break up of the 'Big Six' and the creation of smaller brewing co-operatives. These two informative writers have produced readable and useable books which will serve as lively back-ground material, particularly in politics and economics courses.

Reference

J. Vaizey: The Brewing Industry - an economic study 1861-1951, Pitman (1960)

Alan Rawel

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ASSOCIATION FOR THE TEACHING OF THE SOCIAL SCIENCES

THE SOCIAL SCIENCE TEACHER

Special Edition on Race and Education

edited by Frank Reeves

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Briefings is intended to be a 'How to do it' series, or more modestly, 'How I did it', dealing with any aspect of the practice of Social Science and Social Studies teaching and learning. As examples, previous Briefings have been concerned with teaching a topic e.g. Deviance at A level, or a game e.g. A Sex Roles games, or Fieldwork, or Establishing a Social Sciences Resources Bank.

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LAYOUT

There are no set requirements for layout since the style of each Briefings varies.

An examination of previous Briefings should be helpful for ideas here.

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Erratum

Gideon Ben Tovim & John Gabriel 'The Sociology of Race – Time to Change Course?' Social Science Teacher Vol. 8 no 4

Due to an error by the General Editor a substantial section of this article was omitted. The missing section should have appeared within the first paragraph on page 144 and is printed on the reverse of this sheet so that readers can insert it in their copies of the Edition on Race and Education. To avoid confusion the correction is carried back to the beginning of the previous paragraph.

The editor would like to express his regret for this error to readers and especially to the authors of the article.

The impact of this tradition both in academic and political terms has been minimal. Politically, it has been most effectively confined to the periphery, something that those working within this tradition might expect, given their assumptions concerning the nature of state activity and hegemony; though perhaps the negative influence of this position has percolated wider than the white or black far left through its encouragement of passivity and non-intervention in the sphere of policy initiatives at the level of the national or the local state. This approach may strike a sympathetic note amongst those already attuned to the mass exclusion from the arena of active decision-making that is the norm of the policital process in social democracies, by providing a rhetorical justification for abstentionism in favour of some future "revolutionary" activity.

Academically, debates have become increasingly turgid and formalistic, reflecting current fashions in sociology and academic Marxism, and certainly, in the case of race relations, less and less concerned with addressing themselves to the "minutiae" and "trivia" of policy related issues.

"Relative autonomy" and the analysis of social policy

More recently, however, the shortcomings of economistic and reductionist class-based analysis have come to be recognised both in general theoretical terms (Cutler, A. et al 1977, Hall, S. 1977) and with respect to race relations (Gabriel, J. & Ben-Tovim, G. 1978). We need not rehearse the arguments in any detail here but one very important implication of these critiques should be emphasised.

If we accept that black/white relations, ethnic relations and the ideologies of racial superiority which sometimes though not always accompany them are not simply reducible to (though closely entwined with) mechanisms specific to the capitalist economy and forms of class relationships which correspond to it, then our point of departure must shift accordingly.

The notion of "relative autonomy" has made a useful though limited contribution to this shift in emphasis. The notion, as popularised in L. Althusser's essay on Ideology (1971) and elsewhere has been highly formal and few attempts have been made to think through its implications to their conclusion. However it has provided, for those who wish to retain some allegiance to the concepts of classical Marxist theory, the opportunity to do so but at the same time to move into an area of debate and level of analysis generally considered outside its scope, if not positively "diversionary".

RACE AND EDUCATION

Edited by Frank Reeves

INTRODUCTION

by JOHN REX

Director-Designate, S.S.R.C. Research Unit for Ethnic Relations

Everybody today believes that multi-cultural education is a good thing. But the term covers quite literally a multitude of sins. It may refer to almost punitive policies towards immigrants, thought of as threatening our society, or to a variety of forms of paternalism, as well as to genuine attempts to foster minority cultures in a way which promotes both self-respect and effective educational performances. Fortunately, there are social scientists and teachers close to the problem who do understand what it is about, and it is they who have contributed to this issue of *The Social Science Teacher*.

Of particular importance are the papers by Naranjan Singh Noor and Ivan Henry. They write about the problem as it presents itself to the Asian and West Indian student and teacher and any response which falls short of dealing with their perception of the problem must be misleading. For various reasons social sciences explanations do fall short in this way and, fortunately, Charles Critcher referring to the media and Laurence Stenhouse referring to curriculum studies recognise this. Gideon Ben-Tovim and John Gabriel go further and argue for the only kind of policy-oriented research which is acceptable, namely that which is made available to people to defend themselves. Maurice Ludmer, more familiar than almost anyone in Britain with the insidious ways in which racism and nazism have affected our thinking, adds a crucial contribution and Jenny Williams succeeds in sorting out some of the positions which are too easily confused in policy discussions. Her third "political" approach to multiculturalism is the one which most needs fighting for instead of what she calls the technicist or moral (and moralizing) approach which too often dominates the debate.

Speaking as one whose job is to research into race relations and yet is appalled by the intrusions of the race relations industry into educational debate, I commend these essays by social scientists and teachers who could do much to mount a useful and important initiative in our schools on behalf of minority children.

Biographical Details of Contributors

Gideon Ben Tovim has an MA in Moral Science and Social Anthropology from Christ's College Cambridge and MSc in Sociology from the LSE. Since 1969, he has been a Lecturer in Sociology at Liverpool University, where he has been involved in research and writing on various aspects of racism in Liverpool. He is Secretary of Merseyside Anti-Racialist Alliance and Executive Committee member of Merseyside Community Relations Council.

Mel Chevannes was born in Jamaica. She works as a health visitor tutor at Birmingham Polytechnic. Active in Wolverhampton politics, she is committed to the Supplementary schooling project and to alleviating the plight of unemployed black youth. Among other articles, she has written "Footprint in the Sand: Black Exploration of the White Community" in **Perspectives on Society edited by** R. Meighan.

Chas Critcher has lived, and participated in community work in, the Handsworth area of Birmingham for the past ten years. A graduate in English and Sociology, he has been involved in research on the press presentation of race in the West Midlands and of the moral panic about 'mugging'. He is one of the authors of the recently published **Policing the Crisis**, and of "Race in the provincial press" in **Ethnicity and the Media**. He is currently a Research Associate in the Social Work department at Birmingham University.

John Gabriel has a BA and PhD from the Department of Sociology, University of Liverpool. Since 1976 he has lectured in Sociology at Wolverhampton Polytechnic, and is currently researching the politics of race. He is co-author with Gideon Ben Tovim of several articles on theories of race relations.

Ivan Henry was born in Barbados. He has lived in Britain for the past fifteen years, and has an MSc in Sociology from the University of Birmingham. He taught for five years in Birmingham schools and has done research on the status passage from school to work, and on black identity in Britain and the West Indies.

Maurice Ludmer is editor of **Searchlight, Britain's** Anti-Fascist Journal, and Chairman of Birmingham Trades Council.

Naranjan Singh Noor is the National and Wolverhampton President of the Indian Workers' Association (GB). He was born in 1933 in Colonial India and came to Britain in 1965 where he taught in a multi-racial primary school in Wolverhampton on a Scale 1 for eight years. From September 1977 he has taught English as a second language on a Scale 2 in Coventry. A well-known Punjabi poet, author of three books, he has a Diploma in Education from the University of Birmingham, and an MA in History.

Sydney Peiris was born in Sri Lanka. He has lived in Britain for the past seventeen years, and has a BA in Sociology and Philosophy from the University of Leeds. He has taught Sociology for seven years in a college of Further Education and wrote "The Family: A Marxist View" in **Perspectives on Society**, edited by R. Meighan.

John Rex has been Professor of Sociology at the University of Warwick since 1970. Educated in South Africa, he lectured at the Universities of Leeds and Birmingham before becoming Professor of Social Theory and Institutions at Durham in 1964. His publications include **Race Relations and Sociological Theory**, 1970, **Discovering Sociology**, 1973, and **Race, Colonialism, and the City**, 1974. He has recently accepted appointment as Director of the SSRC Ethnic Research Unit to be situated at the University of Aston.

Lawwrence Stenhouse is Professor of Education and Director of the Centre for Applied Research in Education at the University of East Anglia.

Jenny Williams has a BA in Sociology from the University of London. She was a research assistant on the IRR Sparkbrook Project and wrote "The Younger Generation", Chapter 10 of **Race, Community, and Conflict**. Since 1968, she has been a lecturer at Dudley College of Education Wolverhampton Polytechnic, where she has developed courses on multi-racial education. She is currently engaged in research into LEA policies and their effect on children of West Indian ethnic origin.

Perspectives on the Multicultural Curriculum

by Jenny Williams

This article is concerned with different types of justifications for a multicultural curriculum. It focuses almsot entirely on the question of why curriculum changes have followed particular directions, and only by implication how curriculum materials are used and what materials are considered suitable. A typology (oversimplified of necessity) is developed in order to clarify the debate concerning differing ideologies and practices.

1. INTRODUCTION

There is a considerable agreement among a wide range of educational "experts" that the curriculum of our schools needs changing to reflect our multicultural society; that an ethnocentric curriculum is the product of our colonial and imperial past and is no longer relevant to our changed world; that these curriculum changes are needed in all our schools, not just those with sizeable non-white populations. See Townsend and Britain (1973) Vince Hines (1972) Rob Jeffcoate (1975) Alan Little (1978) David Milner (1975) Vince Reid (1978) Francis Taylor (1974) R. Giles (1977) and many, many more. Such views are no longer confined to radical black academics or a few innovating teachers belonging to N.A.M.E. or T.A.R.F. but are endorsed by the Schools Council (1973:1979) the C.R.E. (1978) and C.E.D. (1978) the I.L.E.A. (1977) and finally by Mrs. Williams in the D.E.S. Green Paper 'Education in Schools: A Consultative Document' (1977). The stated reasons for recommending changes range from the elimination of prejudice to the avoidance of trouble in the future from alienated or fascist minorities, to the raising of the educational aspirations and achievements of minority group children, to the notion that the curriculum can counter the European stereotyping of Africa as a despised place inhabited by savages.

In spite of many isolated innovations and a few L.E.A. initiatives there is much less agreement on either the theory of the multicultural curriculum or its practice among teachers. The vast majority of schools have altered their curriculum either not at all or only slightly. The first innovations are usually either within the religious education syllabus or through the introduction of reading schemes which may pictorially portray the multi-ethnic nature of our society. The vast majority of teachers still prefer a "colour-blind" approach to children and view the curriculum as a means of assimilation, views very similar to those found by this author thirteen years since (Rex & Moore p.237 1967) by Townsend and Brittain (1972, 1973, 1975) and by Raymond Giles (1978). The school is frequently described as a haven of tolerance deliberately differentiated from the world outside.

The contradiction within the colour-blind view that pictures of children, heroes, inventors, writers, artists, statesmen etc. should all be white ones is only resolved with an ethnocentric view of culture and history. Roger Watkins (1978) argues that there is growing evidence that the poor academic performance of children form minority groups may in part be due to the pretence that ethnic differences are unimportant and suggests that what schools should be doing is celebrating ethnic differences. Raymond Giles (1978) supports this view. "The reality is that if black children are to be assimilated or integrated into British Society it will have to be on terms that give dignity to their presence as black people. This is not going to be achieved by pretending that blackness doesn't matter or that it shouldn't matter or that it eventually won't. The fact is that it does and this is what techers and schools must accept and contend with if the curriculum is to reflect the social, cultural and political realities of Britain."

The gap, therefore, between the experts and the majority of practitioners is a wide one. Expert opinions, whether from advisors or examination boards, are not the only ones teachers listen to and act upon. Parents can be a force to be reckoned with, or at least their anticipated reactions can be used to defend the status quo, and prevent innovation. It should clearly be acknowledged that there is no agreement among Caribbean and Asian minority group parents as to how they wish their children to be educated. Such uniformity could not be expected as there is no uniformity in the experiences of these parents in this country, other than the continuous experience of racism. Reasons for migration, social status prior to migration, social status here, material standards of living, affiliation to cultural, religious and political organisations and aspirations for their children all differ. They wish to use, and respond to, the education system in different ways, as do their children. This is demonstrated by the level of satisfaction with the system of, and achievements within it by different ethnic minority groups. A. Little (1968 and 1975) Bagley (1977) Coard (1971) Dove (1975) Dickinson, Hobbs, Kleinberg and Martin (1975) Foer (1975) Giles (1977) James (1974) Louden (1977) Pirani (1974) G. Driver (1977) Rutter, Yule & Berger (1974) Redbridge C.R.C. (1978) Troyna (1978) Taylor J.H. (1976) Taylor F. (1974) Watson S.L. (1977).

Given, therefore, the accumulation of research and the agreement among the experts, why has change in schools been so piecemeal? Roger Watkins (1978) suggests that, even among teachers who recognise the need for change, there is a lack of clarity about what to do and why. "Multicultural education presents us with difficulty largely because it is a comprehensive term for a variety of educational objectives and strategies of a quite diverse kind. Consequently one has had the experience of attending meetings at teachers' centres, only to find that the participants have major differences of opinion on priorities. The result is the failure of valuable initiative because the terms have not been sufficiently clarified." It is my purpose in this article to clarify different approaches to the multicultural curriculum; to argue that different definitions of problems, stemming from differing ideological perspectives, lead to differing policy recommendations and curriculum and teaching outcomes. I hope even an oversimplified typology will aid the debate among those working for change.

2. *TECHNICIST APPROACH*

I have labelled this approach technicist as it rests upon the assumption that the main problems and solutions within education relate to the development of educational skills and are best solved by particular experts within the teaching profession. There is an acceptance of equality of opportunity as a key value within our society, as indeed it is, and that the attainment of this objective will necessitate special provision for minority group children and positive discrimination in terms of resources. This perspective is part of the compensatory education tradition and shares many assumptions and strategies with it. The underachievement of non-English speaking and Caribbean children is seen to be the main educational problem to be remedied, as, for example, in the analysis of the problems of the

PERSPECTIVES ON THE MULTICULTURAL CURRICULUM

	Technicist	Moral	Socio/Political	
Central value assumption	Equality of opportunity	Optimistic emphasis on individual and group fulfilment and harmony	Justice within a plural society	
Educational ideology	Compensatory	Child-centred 'open' pedagogy	Sociology of the curriculum — knowledge as power	
Education problem to be remedied	Underachievement. Low academic self-concepts	'Banking' concept of knowledge. Authoritarian classroom relationships.	Identity	Alienation
Types of programmes recommended	Specialist remedial teachers. English as a second language. Nursery schools. Home/school liaison.	Development of language skills to aid self-analysis and discussion of social issues. Teacher as neutral chairman.	Mother tongue maintenance. local studies. History/literature of all groups in society	Self-help Education as Part of political organisation.
Curriculum emphases	Relationship between low self-concepts and low achievement — change curriculum to try to change self-concepts.	Materials on prejudice, discrimination. Use of literature to illustrate wide range of feelings, emotions for discussion.	Permeation of whole curriculum with multicultural emphasis.	Skills with which to fight for rights.

I.L.E.A. by Alan Little (1968, 1975, 1978). The C.R.C. evidence to the Bullock Committee stressed a similar set of concerns. The teaching of English as a second language has been organised by most L.E.A.'s within a remedial framework. A parallel, though much smaller, group of experts in Creole and its "hindrances" in the learning of Standard English is beginning to emerge. The NAME publications by Gordon Ward (1977) and Viv Edwards (1977) are examples of this type of expertise. Edwards, however, does not underestimate the importance of teacher attitudes and expectations and general curriculum changes.

Curriculum changes within a technicist approach take place as part of a strategy for improving basic skills. Changes in reading schemes, in topics chosen in Humanities, the reflection of pupils' background in pictures on the way — all are related to teaching techniques and the fostering of self concepts which favour learning and achievement in school. The recent document analysing the achievement of West Indian pupils in some Redbridge Schools (1978) is a good example of a discussion which focuses upon self concepts as the main cause of underachievement and which calls for curriculum change as one way of remedying the situation.

The arguments within and criticisms of this approach are those of the Compensatory Ideology as a whole. See Ginsberg (1972) Labov (1977) Keddie (1973) Young M.F.D. (1971) O.U. E202 (1976) etc. Minority group children, like some other social groups, have their cultural differences labelled as deficits and their family relationships described as impoverished, lacking in stimulation and over-strict. This can lead to a stereotyping of black children as educational and behavioural problems. Coard (1971). The recommendation of the Plowden Report and its adoption by nearly all L.E.A.'s epitomises the dilemma of a compensatory approach. An immigrant child, and in 1978 this really means a black or brown child, counts towards E.P.A. points and so extra resources. Thus, skin colour alone becomes defined as an educational problem.

3. *MORAL PERSPECTIVE*

The central concerns of this approach are rather different from those of the previous one, even though it shares a similar concern with language development. It is an optimistic approach aimed at improving the ability of individuals to understand themselves and so fostering co-operation between groups. It aims to diminish prejudice and discrimination. It is clearly aimed at all pupils within a school, not just minority group children. Recent N.U.T. suggestions (1978) are for curriculum projects which develop the awareness and understanding of different cultures, develop skills in detecting stereotyping and discrimination and which develop positive attitudes towards and between pupils of different cultures.

One of the most comprehensive outlines of this approach is by Lawrence Stenhouse (1975, 1978 a & b). Stemming from his experiences in developing the Schools Council Humanities Projects and carried on in the projects initiated by him at C.A.R.E., Stenhouse argues that an "open" discussion approach to race is the most fruitful. A well prepared set of materials, giving examples of a range of views on a particular issue, can be used by a competent teacher to help pupils gain insights into their own beliefs and feelings and foster empathy with others. It is, it is argued, individual feelings, not instruction in the history of nations, that fosters understanding and so commitment and action later.

These arguments are expanded and explored in detail in Rob Jeffcoate's recent series of perceptive articles (1975, 1977 a, 1976, 1977 b). He outlines the cognitive and affective skills which would underpin a non-prejudiced society, focusing on both repect for self and respect for others. This approach is predicated upon child centred or open classroom teaching methods. It means that children will have to be allowed to make and discuss racist statements in class and that the fears of indigenous children will need the teacher's attention along side the effects of racism on the personalities of minority group children. The fears of "authorities" and some teachers that they could not handle such situations led to criticism of the original School Council Humanities Project Race Pack, and still inhibits many teachers wishing to innovate. Alan James (1977 and 1974) extends this debate in two ways. He argues that a concern with roots is regressive — that an educated man does not need roots but takes his ideas from any culture which he has understood and experienced through the literature of that culture. Secondly, he argues that stereotyped thinking is functionally related to control in school and industry; that there is a relationship between intolerance and obsessive conformity. Therefore, to encourage self-confidence and self-respect by learning how to argue rationally is to show that democratic education is an important pre-requisite of a democratic society. This is similar to Merson and Campbell's argument (1974) that education should initiate children into forms of discourse that will enable them to resist manipulation and gain some control over their own lives. Within this perspective therefore how, as well as what, children are taught assumes central significance. It is extremely difficult to demonstrate the effectiveness of methods aiming to reduce prejudice and discrimination and increase awareness and self-confidence. The C.A.R.E. research (1978) has monitored attitudes before and after curriculum innovation. On the basis of this Stenhouse argues that open discussions do prevent racial intolerance getting worse and lead to some slight improvement, though not as much as an optimist might hope for.

One problem in using an oversimplified typology is that important and creative writers might not fit neatly into its categories. This is true of Chris Searle. Though much of his writing on teaching approaches and the uses of literature would place him within this

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'moral' framework, his political aims would fit more neatly into the next perspective. A short mention cannot do justice to his sensitive and creative use of personal experience, local issues, international events and international literature to stimulate children's empathy and creative writing. "The World in a Classroom" (1977) is unique. Its aim is to "attack racism by urging teachers in our schools openly to fight its causes and effects by engaging our children in such knowledge, argument and empathy in the classroom as will combat and undermine its poisonous influence". The linking of race and class issues raises implications that cannot be dealt with in this short paper. Teachers in schools with wide social class catchment areas will perhaps not find Searle's analysis of political aims either easy to accept or implement.

4. SOCIO/POLITICAL PERSPECTIVE

This final ideology is perhaps the most common in sociological comment and research. It stems from the sociology of knowledge perspective, that what counts as knowledge in any society reflects the dominant ideology of that society, which is in turn a reflection of the needs of, and control by, ruling groups. Therefore, to change the school curriculum in any major way involves negotiations concerning what is acceptable knowledge and who should define it. The change to a multicultural curriculum implies a shift from a value consensus in our society; that internal colonial cultural domination will cease; and that a plural society of relatively separate but equal groups will emerge.

As these changes have not yet taken place, the central educational problem for minority group youngsters is defined as that of identity. The education system does not reflect their needs and aspirations. The ethnocentric curriculum devalues their language, culture, history and current social experiences. The complex relationships between self concepts, knowledge of cultural background and behaviour have been explored by Bagley and Coard (1975, 1977).

Four different emphases in curriculum innovation can be described within this socio/political framework. The first focuses upon what might be called the "High Culture" of a particular minority group, usually that of Asian religions and religious literature, with perhaps art and architecture added. Two reasons account for the predominance of this type of innovation. Resources for teachers are available as a result of the institutionalisation of Asian religions in many cities and the provision of C.R.C. explanatory leaflets etc. Many innovating teachers were, and are, either Religious Education teachers or primary school teachers with strong church connections. The dangers of this approach are clearly in the stereotyping of cultures, in identifying culture as synonymous with religion and particular forms of literature, in an oversimplification of the range of responses to living in racist Britain and in the preservation of minority cultures in a fossilised form.

The second alternative is to focus upon the history and literature of a particular country, illustrating the effects of colonialism upon the country and the political and literary responses to these historical experiences. A few years ago, this approach would have been labelled Black Studies and would have been seen as a provision for minority group children. See, for example, syllabi by Morris (1973) Woodroffe B. (1972) Bennett W. (1974) Polack M. (1972) Hines V. (1972). More recently separate courses have become less popular, the emphasis upon history lessened a little, to be replaced by a greater emphasis upon current literature. Alvarado S. (1978) Smallwood (1977). Resistance to domination is still a central theme, as it is in the parallel developments in local and working class history. Griffin Beale C. (1978).

The fragmentation of Black Studies courses and an emphasis upon a multicultural permeation through all subjects means that all teachers need a wider knowledge of their subjects than they have traditionally been taught at universities (my hopes in this direction were dampened last year by a newly graduated English student from a fairly prestigious university who said that West Indians had never written any literature).

The third possibility is direct teaching about race relations in Britain — focusing upon reasons for migration, government legislation, controversial debates etc. This is the most usual emphasis within 'O' level sociology papers. Less frequently, courses are designed for non-examination groups or sixth form general studies, with an explicitly anti-prejudice aim. A knowledge of "the facts" plus a description of what it is like to suffer discrimination, it is hoped, will lead to empathy and a change in attitudes and behaviour.

The last and most recently fashionable approach is that focusing on World Development Education, concerned with the history of mankind and current relationships between the Third World and Western Societies. New initiatives by C.E.W.C. (1978) and S.O.A.S. (1978) and Ministry of Overseas Development (1978) are giving impetus to the development of syllabi and the in-service training of teachers pioneered by V.C.O.A.D. and Oxfam in the past. This development framework answers some of the problems of the previous approach — it prevents a focus upon race relations in this country as an isolated phenomenon. But Mary Worrall (1978) discusses the problems of combining two different foci in a situation where much literature on the Third World reinforces the image of primitive, starving peoples needing aid from the benevolent West.

The majority of curriculum changes within the socio/political perspective focus upon the problem of identity. The same range of arguments are advanced for both black and inner-city children. The schools must reflect and reinforce biculturalism. Language teaching comes to include mother tongue maintenance alongside the learning of standard

English. "We have to depict the learning of different forms of English to the child as a simple, instrumental process of acquiring the tools to do particular jobs, not as the process of acquiring virtue" Milner (1975). "The culture an individual will draw on on a given occasion will be determined by the context of the situation" Giles (1978). One obvious difficulty in implementing this approach is that biculturalism tends to be reflected only in low status, non-certificated knowledge. It is seen by Dhondy (1974) as a way of controlling pupils by providing interesting courses which cannot be used as job currency or as a basis for further qualifications. Even if courses are accepted by examination boards it is usually at C.S.E. level. This situation is recognised by the C.R.E. (1978 p.4):

> *"making our examination based educational system reflect our multicultural society, would, we believe, result in a greater, more genuine equality of opportunity between pupils from different cultural backgrounds and it would enhance the image of ethnic minority pupils and the understanding of all pupils to have for study to examination level syllabi concerned with their mother tongue, and the cultures from which they originate."*

By definition the identity fostered by the socio/political approach involves more than the academic identity of a pupil; it includes what Midwinter (1972) calls the development of "creative discontent". The relationship, however, between curriculum and identity is not a straightforward one. Writers like Milner (1977) argue for a fairly direct link but recent research such as that by Loudon (1977) has questioned this. He argues that it is as likely that positive identity is formed through conflict with the school and authorities, through political as much as educational experiences, and through an acceptance of the peer group as the main reference group rather than adults, whether parents or teachers.

Because of the above issues and the problems raised by all the outlined approaches to the multicultural curriculum, certain writers, especially a group voicing their opinions in **Race Today**, argue against these innovations. As they see it, the multicultural curriculum still reproduces an ethnic class structure. Sivanandan (1976) argues that the main issue is the political control of a rebellious second generation. The processing of a docile labour force via the schools has been challenged by an explicit anti-school, anti-work ethic among black youngsters. "They (successive Governments) expected that the machine that had processed white labour power and passed it through the sieve of meritocracy would do the same for the blacks. It didn't." Dhondy (1974). He continues to argue that curriculum changes will co-opt a few more into the system who will be paid to contain the rest. In a more recent article (1978) Dhondy attacks the multicultural curriculum for the following reasons:- that it has been taken over by the state and has become respectable and is therefore suspect; that there is no such thing as black culture to incorporate in the curriculum; that the current mixture of colonial history, working class culture, and high culture is too diverse and will not be recognised by the examination system; and most important, black school students are concerned with far more important issues than their own boredom at school. To them identity means political identity and a campaign focusing upon political injustices would not be tolerated inside school. Dhondy, I think would support the analysis made by Ryan Williams (1965) that liberal America was pleading guilty to savagery and oppression a hundred years ago in order to escape trial for the crimes of today.

The development therefore of a black alongside a white underclass, and the development of this black section into an ethnic "class for itself" is either a situation to be accepted for the time being — "free acceptance of unfreedom" Willis (1977) and fostered via political self-help; or an inevitable consequence of the relationship between capitalism and ethnic minority groups within the working class and to be resisted as far as possible by the limited powers and resources available to teachers in schools. If the former is chosen then there is no role for schools and curriculum innovations.

None of the perspectives outlined then is straightforward, unambiguous, without problems and without critics. Choice within them depends upon wider educational ideologies. To conclude, I wish to return to an earlier point. There is no one black experience in this country, no one set of parental and student aspirations. Minority groups will ask for different things of the Education system at different times. Some groups will ask for the same things — e.g. an emphasis upon literacy, Standard English and high status knowledge, for very different reasons. Other groups will ask for an incorporation of aspects of their own culture in order to enhance the status and learning abilities of their own children, or in order to aid the continuation of their own control over their own second generation which they feel they are losing. Consultation between teachers and parents and pupils must therefore be continuous and sensitive. "Members of ethnic groups have an absolute right to define their own ethnic status" Cross, Baker & Stiles (1977). "To be professedly anti-racist and not to be influenced by the actions and interests of the population that faces the brunt of racism is racist" Dhondy (1978). In our decentralised educational system the ways in which ethnic statuses and anti-racist understanding are reflected in the curriculum is a matter of teachers' professional judgement. The aim of this article has been to aid the clarification of that professional judgement.

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White Schools: Black Children

by Ivan Henry

The word "education" has an every day meaning of "formal education at school". This often leads people to underestimate the importance of the profound education children receive outside school. The distinction between formal education at school and informal education is crucial in any analysis of the education of black children in the larger cities of modern Britain.

A major problem facing West Indian parents (and educators) is the failure of their children to realize their potential at school, particularly in academic subjects which are increasingly being used as stepping stones to better employment. The paradox is that this is happening in an educational system that the parents, as products of colonialism, have traditionally considered superior. An often stated reason for remaining in Britain in a deteriorating situation was the prospect of a good education for their children. But they failed to realize that schools are not impervious to developments in the wider society. As early as the 1960's, these children — like their parents in the wider society — were seen as a problem. A major survey by E.J.B. Rose et al declared: "Children of West Indian parents, the largest of all immigrant groups, have been a source of bafflement, embarrassment and despair in the educational system". (1) They simply were not behaving themselves, learning their lessons and passing their examinations. Concerned people, especially those familiar with the willingness of West Indian children to subscribe to school norms and to demonstrate their ability by passing examinations in the Caribbean islands, wanted to know why. This attempt to answer this question will offer a structural as well as a symbolic interactionist analysis in order to meet the sociological requirements that explanations be both causally adequate and adequate at the level of meaning.

The British education system performs the important role or serves the function of safeguarding class interests and maintaining the status quo. T. Shibutani and K. Kwan in referring to all systems of stratification (particularly ethnic ones) observed: "Power comes from control over the educational system. Dominant groups defend their ascendancy through differential education." (2) This is consistent with the marxian maxim that the dominant ideas are invariably the ideas of the ruling classes. Certain strata in society develop the educational system and their children have access to the best education and the dominant positions in society. Despite the fact that successive Education Acts (e.g. 1870, 1944) have tried to reform the system in Britain over the years the probability of a working class child beating the son of a member of the power elite to the Cabinet is almost nil. Life chances are said to be determined by education, which depends on type of school attended. But whether or not a child attends the neighbourhood comprehensive with facilities that vary from area to area, or an expensive public school that guarantees a place at college or university depends on parents' class position. Equality of opportunity in education is an elusive goal — a point repeatedly made by the Crowther Report of 1959, the Newsom and Robbins Reports of 1963 and the Plowden Report of 1967.

Black people in Britain are concentrated in the working class if not forming a special "underclass" characterised by economic insecurity — as shown by the two Political and Economic Planning (P.E.P.) Reports on race relations. (3) Moreover they have been channelled into living in the twilight zones of major cities by processes adequately explained by J. Rex and R. Moore (4) The worst schools with built-in obstacles to educational achievement were traditionally located in such areas. The child passing G.C.E.'s at such schools was the exception. The influx of immigrant children with high expectations did not in itself improve the situation.

In addition to these macro-structural constraints there are certain hurdles that appear in interaction in the classroom between actors from different cultures. Cultural cues play an important part in enabling teachers to reduce the flow of empirical data to a meaningful order. Basil Bernstein argues that the very use of language gives some children an unfair advantage at school. Children using the "restricted code of communication" of the working class are handicapped, while those using the "elaborated code" of the other classes — the people who teach and process them — find school a cultural extension of their homes. Other sociologists have investigated the problems faced by working class children trying to make it through Grammar School and the effect this socialization has on them (5). They found that teachers in general have certain expectations of children based on spurious evidence. And yet it is not uncommon for bright working class children to win through. Quite often an important motivating factor is the availability of models — often a much respected teacher who himself had working class origins — whom children try to emulate. Thus, there is for the children, living proof that the route from poor homes into the professions is not impassible.

The above factors simultaneously explain the high failure rate in schools situated in working class areas and the fact that some working class children can and do succeed in getting into the professions and other high status occupations. But they do not explain the disproportionate academic failure rate of the children of West Indian parents and their alienation from the school norms. It is at this point that the part played by race becomes important.

The presence of black immigrants in a competitive relationship with white people on British soil highlights the racism embedded in the dominant culture after 400 years of colonial exploitation and imperial domination of people of a different race. The institutionalization of racialism in Britain was almost inevitable. This has taken place in all the major institutional orders (the idea of a black Prime Minister or General Manager of British Leyland is still a joke) — and there is no reason why schools should be an exception. Three factors have contributed to the present state of affairs in schools, namely (a) The expectations of teachers, (b) The absence of role models for black children to emulate academically, (c) Events taking place outside the school.

a) Teachers as normal products of an imperial nation, have the usually low expectations of black immigrants from the colonies and their children born and/or growing up in Britain. Despite the loudly announced and much repeated claim that "all children are the same to me", the British school teacher typifies children along various lines including race and expects "the West Indian child" to be "good at sports" to be "noisy" and "not up to academic work". Any one who has worked in a multi-racial school can testify to this. The latest account of these expectations is that of Raymond Giles who analysed statements from a large number of teachers in schools in London (6). It is therefore not surprising that children of West Indian parents are over-represented in British sports teams. But in the self-fulfilling prophecy the gap between expectations and outcomes is so complex that other variables must be operating.

b) One such variable is the absence or presence of black models in the day to day lives of children or making regular appearances for them to emulate. Black sportsmen get more exposure in the mass media than black academics. In any case black academics and professionals for many reasons, including the failure to gain employment and status commensurate with their qualifications and abilities, often migrate from Britain to West Indies, North America or Africa soon after qualifying. The black models available to black children in the twilight zones are often people who have made it with the minimum of education. there is therefore little incentive to study hard.

c) But over and above these local developments there has been taking place during the past 25 years a systematic dismantling of the old colonial order and an exposure of the ideas that justified the system of racial exploitation. The flowering of socialist ideologies in Third World Countries struggling to become independent and the emergence of "Black Power" in the United States of America have provided people with important analytical tools to deal with the previously taken-for-granted world order. They discovered that formal education was not only cognitive but also evaluative and affective. To learn a language and to receive an education in it a mounted to inheriting a world and accepting it as the normative, sacred order. To receive a British education was to see the world through British eyes even if you belonged to a group considered inferior by the British. For a black person to absorb uncritically such an education and to internalize its values, was to learn to live a lie and to hold in contempt those things most characteristic of himself and his people. Self-hate prevailed but had to be suppressed or repressed.

Gradually over these years certain knowledge became available and circulated in the black community. It was like a revelation. Few people growing up in the 1960's and 1970's could fail to notice it. To learn that the African past was not as savage and "dark' as was often portrayed, that slavery was not a salvation but a loss, that the struggle for freedom has never been given up, that concessions were won and seldom granted, that race itself is an empty category determining nothing, is to be bitter. And to learn all this outside school, in contradiction to what is taught there is to lose faith in that institution. The immediate response is to reject all education defined as "British" and to fall back on one's resources and to search for new reference groups and norms. Given the current structure and culture of British schools, in effect white schools, black children run certain risks in depending on them for a total education, in depending for approval on people who "don't understand".

This is the conclusion reached by an increasing number of black children with varying understandings of "Rastafarianism", "African Socialism" and "Black Power". To avoid the subtle political and cultural indoctrination inherent in a British education they have rejected all school education despite the fact that schools still have much to offer them on the way to higher education and the ability to do things better, even to criticise society more sharply and constructively.

(i) Given the above analysis how do some black children still succeed in the British educational system? This is what now needs to be explained.

(ii) Can schools meet the needs of black children and enable a greater proportion of them to succeed academically? The educational system, particularly the lower level comprised of schools, is not autonomous. The big changes required to meet the needs of children from many cultures and strata must await decisions made in the dominant political and economic orders. Meanwhile ethnogenesis will continue in the black community and extra-mural institutions for facilitating this process should be encouraged. Pressure for change and the resources on which schools can later draw can be developed here... and must be, for post-imperial education is too important to be left solely to schools.

Notes

(1) **E.J.B. Rose et al**: 'Colour and Citizenship' (O.U.P. for I.R.R., 1969)

(2) **T. Shibutani & K. Kwan**: 'Ethnic Stratification' MacMillan, Canada 1965

(3) See **W. Daniel**: 'Racial Discrimination in England' Penguin, 1968 and **D.J. Smith**: 'Racial Disadvantage in Britain' Penguin 1977

(4) **J. Rex and R. Moore**: 'Race, Community and Conflict' O.U.P. for I.R.R., 1967

(5) **B. Jackson & D. Marsden**: 'Education and the Working Class'. Routledge & Kegan Paul 1962 and **C. Lacey**: 'Hightown Grammar' University of Manchester Press, 1970

(6) **Raymond Giles**: 'The West Indian Experience in British Schools' Heinemann, 1977.

Supplementary Education: The Black Arrow Night School Project

by Mel Chevannes

There is a great deal of evidence to suggest that pupils of West Indian parents, and to a slightly lesser extent, pupils of Asian descent perform poorly in the British Education System when compared with their white counterparts. A number of reasons have been offered for this different level of educational performance. they range from (1) culture shock, (2) length of separation from parents, (3) movement from a predominantly rural background to an industrial one, (4) age of the the children during migration, (5) reception into an unknown ready-made family in Britain, (6) language difficulties, (7) problems of adjustment from a poorer country to a richer and more developed one.

Obviously, points 1, 2, 3, 4, and 5 would not apply to pupils of West Indian and Asian parents who are born in Britain. While many people might find it easy to accept some of the reasons listed above as explanations for the difference in educational performance between West Indian and Asian pupils and white pupils, the more politically conscious might draw attention to the convenience of blaming the blacks for their 'backwardness' and seek instead to emphasise the part that the social structures of white society play in creating the difference. There is considerable evidence that the effects of racism, and racialism permeate the major institutions of British society, for example, law, housing, jobs, education, and the effects of class stratification. I would argue that colour differentiation and class stratification and the ideology and practices that support them have far-reaching implications for West Indian and Asian children in general, and in the education system in particular. For these reasons, I feel that West Indian and Asian pupils require extra help with their educational work so that they can achieve comparable results with whites at school.

I might be accused of wishing to educate black pupils and white pupils separately, but if a need is recognised, are we not entitled to meet it with hour separate hours in a white school week? In addition, it is worth pointing out that although the project is open primarily to both West Indian and Asian pupils, white pupils from poor working class homes are not excluded. We just do not actively recruit them.

The school and classroom environment of most secondary schools works against bridging the gap between the West Indian and Asian pupils' achievement and that of their white counterparts. For example, the high teacher-pupil ratio prevents the best teacher from offering close guidance and supervision to each pupil. Also, it is often the case that overworked teachers can experience difficulties in controlling their classes and in such circumstances might blame their pupils. It is quite likely that teachers in this situation can unintentionally upset West Indian and Asian pupils as they 'stand out' in different ways in the class. The teachers might then be prone to blame unruly behaviour on the racial characteristics of their pupils – a reaction which will be immediately sensed by the children themselves.

This type of troubled school atmosphere militates against good teacher-pupil relationship and effective learning by the pupils. It might be argued that if more resources such as teachers, equipment, and better acoommodation are allocated to the schools, then the situation could be ameliorated. This is true, but resources on their own would not alter the latent feelings some teachers have towards West Indian and Asian pupils, and the pupils' perception of and reaction to their teachers' attitudes.

There is also an apparent absence of a good relationship between black parents and the schools their children attend. We believe that teachers are not suddenly going to alter the views they have, particularly of West Indian parents, who are held to be uninterested in their children's education. Neither are the parents prepared to believe that teachers would like to hear their opinions on education. Because a good parent-teacher relationship is important to the pupils' learning, but is unlikely to be achieved within the schools in the near future, something needs to be done in the meantime.

I am arguing that West Indian and Asian pupils need extra help as far as education is concerned. There are obviously different approaches that can be adopted to meet their needs and we are suggesting one that is practical and – from our limited experience – of proven worth.

HOW THE PROJECT OPERATES

The supplementary school is held two nights every week from 7 to 9 pm. There are forty pupils on register. All the pupils were born in Wolverhampton and have parents who were born in Jamaica. The pupils' ages range from 5 to 16 years and they include both male and female. We offer teaching in English Language, Mathematics, and Social Studies. So far we have concentrated mainly on English and Maths and used Social Studies as a means of teaching English.

In order to develop a good relationship with the pupils and thus enhance their learning, we place the pupils in small groups of 6 to 8. The criterion we use for their placement in groups is age. We have deliverately chosen the names of West Indian heroes – such as Mary Seacole, Toussaint L'Ouverture, Cudjoe, Paul Bogle, Marcus Garvey, and Frank Worrell in order to refer to the groups. We hope that the use of the names of historical West Indian figures will give the pupils a sense of pride in West Indian culture and history.

Our relationship with the parents takes the form of home visiting and of a parents' evening held every term. The response to the meeting during the first term was excellent and both mothers and fathers attended. A number of important points were raised. The parents were keen to know what we teach the pupils (content of the curriculum) as well as our views on streaming. A lengthy debate on streaming ensued in relation to us moving into a group on their own some of the younger pupils who were experiencing grave learning difficulties. One parent was even more curious to know why we had separated a brother and sister (twins) by placing them in different groups. The parent informed us that the pupils concerned were most upset by the change. We were pleased to have this information as we had been completely unaware of the consequences of our actions. We then enquired of the parents what they would do if they had to cater for children who had different capabilities. By the genuine seeking of information from the parents, they realised that we valued their opinions and would act on matters they raised. The parents also appreciated some of the teaching difficulties we faced and were thus more likely to co-operate with us in reducing them.

The question of streaming is most pertinent as some of the teachers and helpers argue that they are unable to cope with pupils of such mixed ability, others argue against this position. From the discussion above the reader can see that some form of streaming has been attempted. This is an issue we shall discuss again as we will need very soon to evaluate the effectiveness of our actions in terms of the pupils' learning.

This takes me to the question of the kind of teachers and helpers we would like to become involved in the project. We would welcome teachers and helpers:-

1 Who posses the willingness and commitment to identify with the pupils and to empathise with their daily experiences,

2 who can help the pupils to develop a positive attitude towards themselves, particularly with regard to their physical characteristics: skin colour, and texture, bone structure, eye colour, mouth and lip size, nose shape, hair growth and hair texture — and their ethnicity.

3 who, above all, can help the pupils to face the most racialist classroom and teacher, with a determined will to work hard and to achieve the best within the restricted educational system.

4 who are prepared to accept that West Indian and Asian pupils experience prejudice and discrimination in this society and that the pupils' statements of these practices are not unwarranted but genuine and deep-felt.

5 who are willing to support the pupils when they express anxiety and distrust of whites and white institutions.

6 who are prepared to recognise and accept that the pupils' parents are interested in what goes on at school.

7 who are willing to recognise that there are pressures of child care, patterns of work, pressures of finance, and fear of a predominantly white teacher-audience that militate against parental attendance at school.

8 who expect high standards of educational achievement from the pupils in their charge and who are not prepared to accept low standards just because children are black and/or working class.

9 who demonstrate competence and enthusiasm and intense commitment to learning in their own discipline and classroom practice.

10 who, though possibly strongly socialist and politically committed to justice and anti-racialism, are not bloated with abstract political rhetoric and seeking to impose narrow sectarian views upon their pupils. The religious fundamentalism of many West Indian families is likely to make such teachers unempathic and unacceptable.

The black and white teachers already involved in the project must try their hardest to live up to these demanding ideals. they (including myself) do not always succeed but must learn by their mistakes.

We are of the opinion that if we can involve the kind of teachers and helpers we wish, and obtain sufficient resources to keep the project going, the pupils will leave school with a much better grasp of educational skills than their predecessors. We would appreciate the help of willing teachers, helpers, and other forms of resource to maintain this vital project.

An Asian View of Multiracial Education

by N.S. Noor

WHAT IS MULTIRACIAL EDUCATION?

The Schools' Council Working Paper 50 (Multiracial Education Need and Innovation) suggests that majority of the head teachers interviewed during the survey believed that one of the aims of education in Britain was to prepare the child for a multiracial society. But the interpretations of the individual heads stretched from assimilation to segregation. Based on the above survey let us define multiracial society as a pluralistic society aiming for integration based on self respect and mutual respect among all sub-cultures. Education for such a society may be termed as multiracial education.

WHAT IS HAPPENING IN THE NAME OF MULTIRACIAL EDUCAITON?

Britain is not a just multiracial society. Minority ethnic groups are at a disadvantage in such areas as employment, housing and education (P.E.P. Reports 1967, 1970 and 1973). This racial discrimination is still taking place in violation of the U.N. Charter of Human Rights, 1948, the Helsinki Agreement of 1975 the Race Relations Act, 1976, and the E.E.C. Directive, 1977. Nobody denies the fact that we live in a multiracial society but entrenched racism within the British Educational

System manifests itself as follows:-

a) It is effectively destroying not only the educational opportunities of the black and brown children but also their self-confidence and self-image. By implication it is destroying any hope of building a multiracial society at any level in the future.

b) The selection procedures for placement of children for ESN, primary, secondary modern, and grammar schools, and for streaming, etc. are scientifically invalid and culturally biased against the black and brown child.

c) Careers advice is more often than not biased against black and brown children resulting in wrecked careers (Noor and Khalsa, 1977-78).

d) Curriculum consists of only white languages (that is English, French, German etc), white imperial history, and white religion. The contribution of black and brown peoples to human civilisation is totally ignored with the effect of engendering self rejection and devaluation of their past among the black and brown children.

e) It leads to home-school conflict which is detrimental to academic and humanistic achievement of the children in question.

f) The racist attitude of many teachers who are contemptuous of the black and brown children, their homes, their parents and their valuable cultures conspires to make the child reject his parents, their language and their cultural heritage (David Milner, 1972).

g) Low expectations on the part of racist teachers can only guarantee failure or at least under-achievement for these children. A head teacher in Wolverhampton in a multiracial school with 70% plus Asian and West Indian pupils, openly preaches Burt's and Jensen's gospel: there is a limit beyond which these 'blackies' cannot achieve. An N.U.T. document (Race, Education and Intelligence, 1978) blasts the myth of heritability of intelligence. Dr. Kamin (1976) also exposed Cyril Burt's doctored figures.

h) Some L.E.A.'s such as Wolverhampton regard the E2L provision for ethnic minority children as the 'be all and end all' of multiracial educaiton. Some L.E.A.s do appoint white multiracial advisors (who claim to become experts on the background of Asian children by making a few weeks' trip, at the public expense, to a part of the Indian sub-continent) in order to guarantee that multiracial education is not implemented. Other L.E.A.s believe in tokenism and paternalism. They consider celebration of Diwali or Guru Nanak's birthday once a year are enough for furthering the cause of multiracial education. But 'Onward Christian soldiers!' for the entire year shows the ethnic minority parents and children their real place in society and education.

k) Absence of Asian and West Indian teachers from jobs of responsibility deprives the black and brown children of a valuable sense of identity which is closely related to achievement. The Wolverhampton L.E.A. has recently withdrawn a scale 3 post offered to an Asian teacher at the interview by the officially appointed governors. This completes the demolition programme of the identity of Asian children. (Noor & Khansa 1979).

l) Some multiracial schools resort to a colour-blind and a culture-blind approach and ignore the special needs of the ethnic minority children.

In short, multiracial education is a fraud, conspicuous by its absence from most British schools. No authority in the country can claim to be totally committed to the implementation of multiracial education. There is a lot of pussy-footing, half-hearted cowardly action and pandering to anti-black racist organisations. In the semantic jungle of British education, multiracial education could mean a melting pot of education, no multiracial education at all, or even a commitment to anti-multiracial education as in the case of the Wolverhampton L.E.A.

WHAT SHOULD MULTIRACIAL EDUCATION CONSIST OF?-

Townsend and Brittan (1972) and Noor and Khalsa (1978) found that there was a disturbing gap between the academic performance of immigrant pupils (including Asians) and that of the indigenous pupils. The 'scientific racists' attribute the black and brown child's lower achievement to the child's supposed lower I.Q., to assumed lack of interest ont he part of the parents, and to the 'deficient' culture they belong to.

The racist system of education fails to recognise that:

a) the failure of any child to acquire cognitive skills is a failure of the school as well as of the system it is a part of. Children and their culture are not responsible for failure which is caused by the demotivating and oppressive influences of a racist society and the institutionalised racism implicit in the educational system.

b) races and cultures are different and diverse and not superior or inferior. The 'scientific' psychology in the West has been developed not to help children but to label working class children as inferior and this is easily extended to black and brown children.

c) All Asian parents are interested in the high achievement of their children (Noor and Khalsa, 1978).

A truly multiracial education involves implementation of two important changes, first, a change in our philosophy and attitude towards multiracial education, and, second, a change in the curriculum content. But a change in the attitude of planners of education (both at local and national level) of the head teachers, and teachers and the whole community must precede a change in the curriculum content. For example, a Black Country Director of Education, who on paper maintains a multiracial service in his L.E.A., displays his attitude on multiracial education when he was quick to react to the E.E.C. Directive of 1977 in the following manner: "I am concerned not just about the cost but because this is not the way to get an integrated society. We would *resist* any move in the direction

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of specialist provision for any particular culture. That is a slippery slope and it would never stop". — quoted in EDUCATION, 8.7.1977.

As a matter of fact, the Director favours assimilation rather than integration. The term 'assimilation' means a complete absorption of a culture into another culture, while 'integration' involves co-existence of two or more cultures on the principles of self-respect and mutual-respect. To put our multiracial education philosophy straight we must define our terminology clearly and precisely and must not rely on semantic jugglery. You cannot advocate multiracial education and assimilation at the same time.

The author doesn't claim to offer a panacea for better achievement of all our pupils in a multiracial context but here are some of the points which may be useful to bear in mind if we are really committed to the formation of a just and harmonious pluralistic society through multiracial, multicultural education:-

1 Our approach has to be bilingual and multicultural.

2 Acceptance of cultural diversity is the first step towards building up the child's positive self-image and enabling him to grow into the community. The school and the teacher must learn their lesson that the ethnic minority children do not come from a cultural desert. The contribution of all cultures to human civilisation has to be recognised.

3 Heavy doses of english do not necessarily cure the ethnic minority children of their humanistic difficulties. This approach isolates the child from his culture. The failure of 'head start' in U.S.A. is an example in point.

4 ' as long as being black or brown is the single most important fact of a black man's life, the real harm that comes form pretending we are all alike far outways whatever good can be attributed to this romantic wishful thinking '' (*Broderick,* 1973). Hence no colour-blind or culture-blind approaches.

5 We must donate the 'fortress concept' of education to history and involve all our parents in the education of their children. This is only possible through home language and culture being introduced in school. The ethnic minority parents are not uncaring, ignorant, or unapproachable.

6 Education is really an iteraction between three main partnerships: child/teacher: home/school and school/neighbourhood. In addition to this, for the black child, his ethnic group identity is another important factor. Aspirations of the teachers, the parents, the pupils and the society have to be reconciled.

7 All ethnic groups should be able and encouraged to learn in their latents' language. An attitude of respect for dialects is also conducive to learning.

8 There is an urgent need for more longitudinal studies of the development of self-concept among pupils, teachers and parents as they grow to maturity. The interaction of self-concepts and their influence upon each other also requires further sustained research.

9 The teachers should adopt pedagogical optimism i.e. positive self-fulfilling prophecies in respect of all our children should be at work.

10 Multiracial Advisory Services and the Resources Centres should be manned by multiracial staff who must decolonise their minds of prejudice and stereotypes against the victim child. Directors, Inspectors and Head teachers must be re-educated for multicultural education.

11 Psychometry is unscientific and invalid and must go.

12 All books and materials with racial under-tones and overtones, provoking racial abuse and ridicule should be withdrawn. Teachers must never ignore racial ridicule in the class or in the school.

13 The 'remedial', 'welfare and problem' approach towards ethnic minority education should be replaced by a positive normal approach including an emphasis on the teaching of mother tongue and the teaching of English as a second language.

14 Black and brown teachers in the class room and in positions of responsibility and heroes from all cultures in both visual material and books, etc. will reduce rootlessness and the identity crisis among ethnic minority children.

15 Vulgarisation of history has to be stopped. We must have a radical re-thinking and re-writing of the content of history. The ways of presenting the subject matters of history to our children will have to be revised with subjective pain and objective honesty.

In order to rehabilitate the identity and self-respect of the Asian child and to bring about a realistic change in the attitude of the indigenous child, a balanced view of history is imperative. A couple of examples about India by British writers may not be out of place here:

"If Saxony and other countries of Europe make up fine china... if Switzerland imitates the muslins and worked calicoes of Bengal, if England and France print linens with great elegance, if so many stuffs formerly unknown in our climate, now employ our best artists, are we not indebted to India for all these advantages?" — Abbe Raynal (1777).

William Jones, a High Court Judge in Calcutta, wrote a few years later: "It gives me inexpressible pleasure to find muself encircled by the vast regions of Asia, which has ever been esteemed the nurse of science, the inventors of delightful and useful arts, the scene of glorious actions, fertile in the production of human genius, abounding in natural wonders and infinitely diversified in religion and government, in the laws, manners, customs and languages as well as in the features and complexions of men." — Mudford (1974).

Burke (1893) shows great respect for a people "for ages civilised and cultivated by all the arts of polished life, whilst we were yet in the woods".

But an inter-cultural curriculum including Black Studies, Asian Studies and mother tongue is futile, empty and invalid if it is not taught in an atmosphere and frame work of spontaneous and whole-hearted respect and acceptance. Mere tolerance of differences is not enough. A mismatch between curriculum and attitude will not yield the desired results.

Walter Edge, Principal, Intermediate School, 44 Manhattan (a member of a party of American teachers and Administrators who visited multiracial schools in Birmingham and London) warns us in the following words:

"The question is not 'How long have you got?' but can you in your wisdom avoid our great mistake by starting sooner than we did?" — Hopkins (1977).

In the author's view although we are a little behind time, it is never too late to make a start.

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The Sociology of Race – Time to Change Course?

by **Gideon Ben-Tovim**, and **John Gabriel**

INTRODUCTION

For almost a decade now, policy-related writing and research in the field of race relations has been viewed in academic circles with suspicion and at times hostility. Since the break-up of the old Institute of Race Relations following the resignation of its council after a vote of no confidence in April 1972, and the publication of polemical attacks on the old race relations industry (Jenkins R. 1971, Mullard C.S. 1973, Sivanandan A. 1974, Kirkby A. 1975), social scientists have been reluctant to engage in debate in this area. The politics of race as a branch of social scientific study has by and large confined itself to a consideration of:

1 Right wing organisations, their racist ideologies, electoral successes, recruitment patterns etc (Crewe I. 1975, Walker M. 1977, Edgar D. 1977, Nugent N. & King R. eds. 1977, Miles R. and Phizacklea A. eds. 1978)

2 The voting patterns of ethnic minority groups (Lawrence D. 1975, CRC 1975, Miles R. & Phizacklea A. 1977, Layton-Henry Z. 1978)

3 The emergence and development of "Race" as a political issue in post-war Britain. The emphasis here has been placed on the role of central government, particularly its "immigration" policies (Foot P. 1965, Dummett M & A. 1969, Humphrey D. and Ward M. 1974, Moore R. & Wallace T. 1975, Moore R. 1975) and also the media's role in this politicisation process (Hartmann P. & Husband C. 1974, Husband C. 1975, Braham 1977, Hall S. et al 1978).

4 Anti-racist/immigrant/black/welfare organisations, especially the Campaign Against Racial Discrimination (Heinemann B.W. 1972, Banton M. 1972) and the local Community Relations Councils (Hill M. & Issacheroff R. 1971, Abbott S. ed 1971, Barker A. 1975, Katznelson I. 1975) (For more general discussion here see Lawrence op cit Mullard op cit Lewis GK 1970 and Ben-Tovim G.S. 1978).

5 The effects of specific social policies on ethnic minority black groups, e.g. housing (Rex & Moore R. 1971, Smith D. & Whalley A. 1976, Ward R. 1977, McKay D. 1977 and also publications from Bristol Ethnic Relations Research Unit) and education (e.g. Coard B. 1971, Milner D. 1975, Giles R. 1977, Little A. 1978). (See C. Jones 1977 for a general discussion of social policies in this field).

With certain notable exceptions social scientists have, even in the last of these areas, been reluctant to indulge in the sort of policy recommendations which might smack of that liberalism or fabianism equated with the products of the 1960's Race Relations Industry. As a result, the whole field of race relations policy has in recent years been monopolised by those researchers and civil servants working directly within the race bureaucracies of government departments themselves (CRE, Home Office, Department of the Environment, Parliamentary Select Committees Etc.) with the main source of commentary and critique being produced by the Runnymede Trust.

In this article we shall be arguing for the renewal within social science of a form of policy-related work but one which differs in certain significant respects from the research of Rose and his associates. In educational terms, such a development as the one proposed here will clearly require some re-evaluation of teaching objectives and relatedly a reconsideration of present course content and materials.

Race related policies initiated by Governments, interpreted and implemented by bureaucrats, Community Relations Officers, officials of the Commission for Racial Equality and others rest on certain assumptions that have to do with the nature of race relationships themselves and the peculiarity of the "problem" that pertains to them.

We shall begin by considering two such sets of assumptions and the analyses of race relations which correspond to them, before proceeding to consider some of the practical political consequences of each. Many of the inadequacies at the level of practice may be directly attributable to some weakness in analysis. Without exploring the relationships between theory and practice in any detail (since this has been attempted by the authors elsewhere, Gabrial J. & Ben-Tovim G. 1978 & 1979) we shall go on to consider one possible way of conceiving race relations which not only resolves some of the theoretical problems but permits, indeed requires, the expansion of policy-related research in this area. We shall conclude with a consideration of some of the educational implications of the arguments presented here.

THE RACE/ETHNICITY AXIS

While a good many social scientists would support the view that there exists considerable racial discrimination in Britain today (Smith D. 1976) these same social scientists are also likely to challenge the view that there are such groups as "races" to discriminate against in the first place. For them the paradox is not difficult to explain. In biological/genetic terms, the concept of race has been proved elsewhere to be a nonsense (Montagu A. 1969, Livingstone F.B., 1969, Richardson K. and Spears S. 1972, Rose S et al 1973, Gabriel J. 1977). Nevertheless certain real and identifiable groups are assumed to possess distinct racial properties although these assumptions are less explicitly stated than in say, the latter part of the 19th century when theories of racial superiority dominated Western social thought. (Benedict 1942, Barzun 1965, Morris 1968, Bolt 1971, Benton & Marwood 1976). It is these groups which are the object of discriminatory practices. The question then which remains unanswered, concerns the means by which we identify these groups in social if not in biological terms.

One possible answer here is to conceive races as being first and foremost culturally constituted, and group differences, in so far as they exist, as the product of cultural/environmental factors and not biological necessity. (Levi-Strauss, C. 1961, Richardson, R. and Spears, D. op cit., Mason, P. 1970).

A whole range of sociological terms, e.g. ethnic group, ethnic minority, minority, plural segment, caste, and most recently ethnicity, have each been employed to designate a reality that is said to belie the mythical race label (Wagley, C. and Harris, M. 1964, Shibutani, T. & Kwan, K. 1965, Simpson, G. & Yinger, J. 1965, Kuper, L. and Smith, M.G. eds, 1971, Davis, A. et al. 1971, Glazer, N. & Moynihan, D. 1975).

If race relations are social relations based on cultural differences (and each of the above terms contains some reference to cultural criteria as forming part of their definition) then race "problems" are seen principally as the consequence of a mismatch between the groups concerned: between Immigrant and Host, majority and minority, or between one segment, caste or ethnic group and another (Park, R. 1950, Banton, M. 1955 and 1959, Patterson, S. 1965, Richmond, A. 1973).

Discrimination is the mechanism through which such groups are accorded unequal and inferior treatment. This can take a number of different forms and become embedded in a number of institutional contexts, e.g. work, housing, education, law. (Daniel, W. 1968, Rose, E.J.B. et al 1969, Deakin, N. 1970, Smith, D. 1976).

Race problems then arise from two possible sources: from cultural discrepancies between groups in question and in particular from what are seen as the debilitating effects of minority group culture; and secondly (and this may or may not be conceded) through the effects of discrimination which place ethnic minority groups at a further disadvantage. (cf Cheetham 1972 and Triseliotis 1972). The first of these may be seen to complement those more general accounts of poverty couched in cultural terms. (For a review of these positions see Open University "Multiple Deprivation and the inner city" 1976).

The whole race/ethnicity tradition undoubtedly formed the basis of many of the early contributions to the study of race relations in post-war Britain, and became the hall-mark of the race relations "think-tank" in the late 1960's and early 1970's. (The nature of the research undertaken has been documented by Gabriel and Ben-Tovim 1979). Policy recommendations, very much a part of this tradition, reflected the preoccupation with the various forms of cultural relationship (e.g. from rejection and conflict through to assimilation or pluralism) while attitude tests became the principal means of their measurement (Rose, E.J.B. op cit).

This orientation has of course also been the key-note of the politicisation of race in the last fifteen years during which black people have been defined and stigmatised by state policies as "immigrants", and the "race problem" has been translated into the "problem" of absorbing" this group of "culturally strange aliens."

THE RACE/CLASS AXIS

If the concept of culture has dominated one set of answers to the questions posed at the outset, then the concept of class has most certainly pervaded another. According to this tradition races are neither biological entities (though they may have biological referents e.g. "colour") nor cultural groupings (though culture is affected by racist thought and racialist practices and may also play an important part in re-establishing group identity) but must be seen principally in terms of their relationship to class or class fractions. Racism is the doctrine of superiority which is deemed necessary to legitimate certain forms of class relationship (Williams, E. 1944, Harris, M. 1964, Cox, O. 1970), while discrimination is the means by which such groups are isolated, exploited and subsequently scapegoated (Nikolinakos, M. 1973, Sivanandan, A. 1976, Hall, S. et al 1978).

Race relations, racism, racial discrimination are all seen as necessary preconditions for the survival of capitalism at a particular stage in its development. (Although the 'steps' varies from account to account, Noel 1972, Hall 1978). Hence the analysis may deal with specific requirements e.g. for a disposable, super-exploitable reserve army of labour – (Baran, P. and Sweezy, P. 1968, Castles, S. & Kosack, G. 1972, Castells, M. 1975, Nikolinakos, 1975, Ward, A. 1975); or with the ideological function of racism, in particular with the legitimation of ruling class domination through fragmentation of the subordinate class.

The specificity of racial oppression is thus denied in favour of the wider class exploitation and domination of which race is the simple function.

POLICY AND STRATEGIC IMPLICATIONS

One of the more interesting and revealing comparisons between the two traditions reviewed above is to be found in their contrasting implications for mainstream political practice. The first has undoubtedly made some impact on policy formation over the past decade or so. The view that race problems are essentially problems of getting to know, understand and tolerate one another is well illustrated in Roy Jenkins' famous speech of 1966, (N.C.C.I. 1967 p8). It is also clearly reflected in many of those strategies designed to combat race problems: e.g. language training (made possible through resources available under section 11 of the 1966 Local Government Act) compensatory educational programmes, and dispersal policies.

Such programmes, in addition to collective appeals to British goodwill and tolerance, have formed the basis of recent Government action in race and of much Community Relations work. From the mid 60's, onwards, lip service has been paid to some notion of "cultural diversity" (and not the "flattening process of assimilation") and this has been reflected in a series of minor concessions to *ethnic* (i.e. culturally distinct) communities in various urban policies over the last ten years. It is intersting to examine this assumption in the context of the newly formed Partnership schemes and the Inner Urban Programmes. In the Liverpool Partnership, for instance, practically the only acknowledgement of a race problem comes in the form of a grant to the local Chinese community for the purpose of building a centre.

These concessions apart, urban deprivation is commonly and increasingly viewed as a problem for *all* groups in the inner city, so that government programmes over the last ten years (the Urban Programme, Educational Priority Areas, Community Development Projects, Partnership etc.) have been aimed at diverting (limited) resources to the inner areas and not to particular groups within them. (CDP "Gilding the ghetto", "The Poverty of the Improvement Programme", Demuth, C. 1976).

Thus, as in the class perspective, racism tends to disappear as a specific problem requiring specific counter-measures, though here it is evaporated into the wider ghetto of urban disadvantage rather than into the site of the class struggle.

In political terms, the tradition within which race problems are reduced to those of ethnicity has been considerably more effectual (though not necessarily effective) than that developed within a class-based analysis. This in some senses is inevitable. The policy objectives of the former are considerably more limited and modest in their scope and have been relatively easily (albeit unevenly) accommodated within mainstream policies on the Inner City. Where their claims seem utopian (appeals to collective goodwill etc.) politicians (e.g. Roy Jenkins) have responded with the appropriate rhetoric.

Despite the powerful critiques made on the culturally deterministic assumptions of "dark stranger"/"immigrant—host" orientations by John Rex (1970 & 1971), Sami Zubaida, (1970), Sheila Allen (1971) and others, we see then that the newer version of such theories in terms of ethnicity and urban disadvantage is flourishing. It has encouraged local authorities to consider that the problem of racism has been dealt with by the provision of ethnic community centres or a few English-as-a-second-language teachers, or is non-existent where a largely indigenous rather than an immigrant black population has been involved (e.g. Liverpool); and currently this approach is enabling bland assertions to be made that the problem of racism can be eliminated through Inner City programmes (cf Rex's critique 1978), thus ignoring both the specificity of racial discrimination and institutionalised racism in fields of employment, housing education and state, as well as the wider structural framework within which both racism and urban deprivation are situated.

There are few ways, on the other hand, in which governments, central or local, can respond to a solely class analysis; appeals to "goodwill" or "mutual tolerance" are clearly absurd if their opposite, i.e. group conflict and contradiction, are seen as fundamental to the survival of the system.

Within this perspective, anti-discrimination legislation or intervention in urban areas can be ignored as irrelevant, or rejected as a function of class domination in a racist state (Sivanandan, 1976.).

The impact of this tradition both in academic and political terms has been minimal. Politically, it has been most effectively confined to the periphery, something that those working within this tradition might expect, given their assumptions concerning the nature of state activity and hegemony; though perhaps the negative influence of this position has percolated wider than the white or black far left through its encouragement of passivity and non-intervention in the sphere of policy analysis generally considered outside its scope, if not positively "diversionary".

It now becomes possible to consider, for instance, the relative independence of local political structures as well as variations and contradictions within central government policies on immigration, discrimination, etc. Thus an assessment of the factors which have enabled certain local authorities (e.g. Camden, Lambeth, Lewisham, Wandsworth) to adopt relatively progressive and specific policies to combat racism becomes salient. Analogous variations (of great social and political signficance) may also be identified in the labour markets at national and local levels, and in terms of differences within ethnic/black/migrant labour (cf Allen S. & Smith, C. 1974).

Now this is not to concede absolute independence to local branches of the economy or local political formations, as in the liberal race/ethnicity axis. On the contrary, a very important part of our analysis has to be concerned with identifying those constraints (economic, political, ideological) which effectively define the parameters within which variation is possible.

If we accept these arguments, race relations research must in part occupy the site, if not share the presuppositions, of the now discredited "race relations industry" of the 1960's. This is not to suggest that social science should respond in some ad hoc fashion to Governments or Industry in order to simply improve each's efficiency in meeting their objectives. On the contrary, the proposed reorientation of research makes possible a much more positive intervention and cirtique than has been previously available. Research at the levels suggested permits the identification of new issues and the construction of new categories to which Governments, Local Authorities and local community and pressure groups might eventually respond in terms of the reformulation of existing policies and demands and the drawing up of new ones.

This might entail for instance, in the contemporary context, an evaluation of current strategies on urban deprivation/race relations, namely the Partnerships and Inner Area Programmes (H.M.S.O. "Policy for the Inner Cities" 1977) with a view to maximising the benefits to ethnic minority and black groups within these designated areas, and also with the aim of transforming the real level of participation of such groups in the planning and execution of these policies.

Or this approach might throw into question the very basis on which these policies have been constructed, including relatedly the proposed bill concerned exclusively with ethnic/black minorities which would replace section 11 of the 1966 Act (Home Office, 1978): namely that race relations are at root problems of urban deprovation which can be rectified through the generalised rechannelling of limited resources towards some of those areas where these groups are concentrated.

In either case it will be crucial to investigate both the institutional framework within which these policy objectives are produced as well as the policies themselves, their effects and their relationship to popular local demands and needs. The abandonment of "positive discrimination" policies and their replacement by something else must depend on research at this level.

CONCLUSION (1) FOR THE RE-ORIENTATION OF ACADEMIC RESEARCH IN RACE RELATIONS

These arguments inevitably throw into relief once more the question of the role of academic social science in the formulation and evaluation of policies and strategies of political parties, Governments or organisations of various types. The relative proximity of the academic social science (in some contects more than others) to decision-making bodies e.g. local governments makes some response to this question all the more urgent.

Our discussion above leads us to the conclusion that academic social science can and must be actively engaged in this arena. In this sense too our proposals go beyond the conventionally defined research project of the 1950's and 1960's, which invariably concluded with a series of policy recommendations. Research itself must entail an analysis and investigation of the means by which such policies might be implemented. This might involve a close consideration of possible organisational points of intervention, such as local Authorities and their sub-sections, local political parties and pressure groups, Community Relations Councils, the Home Office, the Department of the Environment, etc. The nature of the proposals must also take account of the political/ideological character of the organisation in question if they are to have any impact there.

Again, if policy proposals are to be not simply bureaucratic and pragmatic, they must also find a way to incorporate mechanisms which transform the relationship between a policy-making elite and the subject people along the lines of a more democratic and genuinely participatory process.

The alternative for the study of race relations would seem to be that it will continue to be dismissed as irrelevant in Whitehall and Town Hall, and likewise as academicist and elitist in less formal political contexts. (This should not be interpreted as part of an attempt as 'saving the discipline' at all costs. On the contrary our argument is that the discipline is only worth saving in so far as it is prepared to define its objectives in political and not academic terms.) The current crisis in the field of academic race relations arises in part from its reluctance to become involved *in* the political process. Its abstention from this area is, of course, not without its political consequences. The price the discipline continues to pay for our allegiance to notions of value-freedom and objectivity is an increasingly redundant role for itself as both an intellectual and as a political pursuit.

CONCLUSION (2) FOR THE RE-ORIENTATION OF TEACHING IN THE SOCIOLOGY OF RACE RELATIONS

The collective "we" in the previous paragraph refers to those of us involved in the social sciences at every level, including students, research workers and teaching staff. It is clear than our proposed re-orientation of research will have implications of equal importance in a whole range of learning contexts. We are thinking here particularly of teaching objectives, course content and material, and teaching methods.

In the recent past sociology's crisis has invariably been conceived in terms of a debate over method and concepts (Gouldner, A. 1971, Filmer, P. ed. 1972, Friedrichs, R. 1972, Keat R. and Urry J. 1975, Smart, B. 1976, Giddens, A. 1976). Increasingly the discipline has turned towards epistemology and ontology for the answers to questions thrown up in the course of these debates.

Thus one of sociology's major pre-occupations nowadays, from introductory levels onwards, is the consideration of a variety of theoretical/methodological positions which can be evaluated in many different ways (Thompson, K. & Tunstall, J. 1971, Worsley, P. et al 1977).

However our discussion indicates that, in the study of race relations if not elsewhere in sociology, a debate about *objectives* is more pressing than a protracted dialogue over the usefulness of concepts (ethnicity, minority, caste, etc.) or methods. What are sociology and the other social sciences trying to *do* in the study of race relations? Of course this is not to suggest that conceptual and methodological problems will not be posed and explored here but that these must be posed in response to those objectives laid down for the discipline at the outset.

Our arguments above present one possible answer. The principal objective here would be the knowledge and evaluation of current policies on race relations in terms of: the institutional contexts in which they are initiated and carried out; the analysis of those parameters within which flexibility and scope is possible at a number of different levels of the political process (national & local government, civil service and local bureaucracy, political parties); the identification of the means by which policies might be modified or reformulated to meet the objectives of the groups concerned, (i.e. black, ethnic, anti-racist, community relations organisations); and the construction of mechanisms through which the whole policy-making process might be extended to incorporate greater participation and control by such bodies.

Course content and material will follow from specific learning objectves. If our objective is concerned, for instance, with the consideration of official policy on race relations, then the whole range of Government and State Department policy statements must be examined (e.g. "Racial Discrimination" H.M.S.O. 1976, "The West Indian Community" H.M.S.O., 1978), whilst initiatives at central and local level might then be evaluated in terms of their effectivenesss in meeting Government objectives (Demuth C. 1976), as well as in terms of meeting local community needs and demands (Cross, C. 1978, Morrison L. 1976).

Beyond this, of course, our objectives will depend in part on the particular group of students for which the course is designed. It is to be hoped that courses will be aimed at practitioners (present and future) i.e. social workers, teachers, planners, housing officials as well as political, trade-union or community activists. Issues raised here, then, would be aimed directly at the organisational context within which these groups operate and the institutional framework within which their organisation is situated. Only then would it be possible to consider what scope is available for intervening directly or indirectly at whichever levels of the political process may be appropriate.

Apart from these specifically vocational areas of educational study, social science must be concerned with providing the basis for such vocational specialisation and/or practical involvement at a later date. This might be provided by: the analysis of local government and its relationship to the national state (Cockburn, C. 1978); an evaluation in general terms of various welfare and political ideologies, including "positive discrimination" "community development" "community control" (CDP projects, Open University "Multiple deprivation and the Inner City" op cit, Stewart J. et al 1977); and possibly a consideration of various ways in which policies in this field can be evaluated (Bulmer 1978).

It would not be inconsistent with the above arguments to develop our analysis of Britain in a comparative context. On the contrary the notion of 'relative autonomy' opens up the possibility for exploring conditions of variation between race relations structures on a global scale. Nor does it rule out the possibility of historical analyses of racism and race relations. Cultural traditions, economic development, etc. must constitute those conditions which effectively limit autonomy and hence must be taken into account. (There are of course other reasons for developing the subject matter of a course on comparative or historical basis but these must reflect the nature of the student group and the specific objective laid down for the course at the outset).

A detailed discussion of the application of these proposed changes is not possible here. but it does seem likely that a course designed to secure definite objectives outside the classroom (e.g. in local constituency parties, community pressure groups, international pressure groups as well as central$local government departments) will secure more involvement and commitment from students than at present. It is also likely that the proposed changes offer. more of an opportunity to break with traditional teaching methods and learning contexts than those designed exclusively to resolve theoretical/epistemological disputes.

Race relations is not only a subject for philosophers, and its sociological study must not be confined exclusively to debating the pros and cons of various conceptual materials. A break with this tradition seems a most urgent task for a discipline which, having apparently lost its credibility in official circles and with the public at large, is also in danger of losing it amongst its students who are at present under the misapprehension that it has some practical import.

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Black and White Rag

by Chas Critcher

The role of the mass media in the contemporary history of race relations in Britain has been the object of much criticism. It has been suggested that their reaction to a whole number of events has been to support an ethnocentric definition and interpretation, to favour in fact the interests of a white viewpoint. The 1958 racial attacks in Notting Hill, the infamous Smethwick by-election of 1964, Powell's speeches of 1968, the 'mugging' scare of the early seventies – are but the most extreme examples, it is alleged, of the media's tendency to inflect racial issues with all the inbuilt prejudices of a latently racist society. More generally, it is felt that the media offer a highly selective and skewed view of the black population, especially stressing their association with a range of social problems. Some critics would go farther than this, to insist that the media have at least partial responsibility for the growth of the National Front. By basing their own view on implicitly racist assumptions, by giving increasing credence to racially-based immigration control, and by insisting on reporting neutrally on National Front activities in the name of free speech, the media are charged with having themselves contributed to the cancerous growth of fascism, making their editorial denunciations of such activities more than a little hollow.

It is perhaps a responsibility of social science to test the validity of such charges, converting each allegation into a hypothesis and comparing it with empirical evidence. Unfortunately the task is not so straightforward. The differing complexities inherent in both the institutions of the mass media and in the nature of racism are little understood in themselves, let alone in shifting and layered combination. It is in fact only relatively recently in this country that any systematic attempt has been made to study the presentation of race in the media. Some of the more significant texts are listed at the end of this article. To assimilate and synthesise the theories, methods and findings of such work is more than can be attempted here. All that can be done is to indicate the major lines of approach, the nature of unresolved problems and the most potentially fruitful directions of future research.

To begin with, the mass media as a generic term covers a multitude of forms. Technically, it should include records and films, as well as newspapers, television and radio. In practice, the often more positive black presence evident in the first two forms (an important example would be black music), has been ignored. Attention has been focussed on the other three. Even within these categories, analysis has been confined to programmes regarded as news of current-affairs based. Black sportsmen and women do not enter the equation, any more than does what has been television's most persistent attempt to incorporate black people: situation comedy. Programmes like 'Love Thy Neighbour' (and there have by now been a good many of them) must, on their audience figures alone, be viewed as having considerable potential influence, but they have never been seriously analysed.

One, but only one, reason for this lies in the substantial technical problems involved in studying television. Video equipment is expensive and needs skilled handling. Further, while regular series can be taped, the output of some important programmes, like news bulletins and current affairs programmes, is by definition unpredictable. Items on a particular issue such as race may be inserted at the last moment, making efficient sampling and monitoring extremely difficult. To a limited extend, similar problems apply in the case of radio. The commercial radio 'phone-in', using race as one of its staple diets, can be physically as well as ideologically elusive.

All this is to explain, but not to accept, that most adacemic analysis has been confined to the study of newspapers. Unlike other forms, they are cheap, easy to monitor and lend themselves to endless re-examination. But if the evidence is not intractable, the analysis is. It is, for example, alleged or assumed by critics of the media that the processes by which news is selected is implicitly racist, that stories are informed by prejudice and stereotyping, that their effects are to increase racist feeling. Yet we can no more 'prove' these assertions about the media treatment of race than we can demonstrate that newspapers denigrate strikers. We may intuitively feel this to be so, but for the social scientist problems of both a theoretical and methodological kind stand in the way of empirical validation.

Theoretically, understanding race as news cannot be divorced from an understanding of what comes to constitute news. One charge laid against the media's presentation of race is that it is subject of bias and imbalance. Yet we have to recognise that 'news', in our culture, is by definition biassed and imbalanced. It is dramatic and extraordinary events which make the news, preferably those involving people of considerable power and status. The ordinary humdrum lives of most of us, even those events within them which seem to us momentous and important, will not make the headlines. That they may become the subject of the more local and low-circulation weekly papers merely makes more complex any coherent theory of what constitutes news. We cannot argue about the partiality of the media presentation of race unless or until we recognise that all news is partial, that its picture of life in our society is filtered and refracted through the distorted lens of the mass media.

The immensity of these problems has been and remains a burden on the shoulders of those who seek to clear an analytical path through the thickets of the mass media. The result, which needs to be clearly understood, is that our current ability to offer anything like a scientific method of analysing the presentation of race (or any other issue) in the mass media, is both tenuous and speculative. There is no lack of theoretical conjecture, but the lack of empirical work is striking and the merger of the two rare indeed.

This is so at all levels of analysis. It is generally agreed that there are three such levels or moments: those of production, presentation and reception. In the restricted case of newspapers, we know little of the processes by which journalists select and frame news stories; we have only the clumsiest tools with which to analyse the format of such stories (typographical layout, linguistic construction, the use of photographs); and we know least of all about the effect of the mass media in shaping readers' views of the social world, especially as compared with more informal and deep-rooted sources of social imagery.

Putting aside for the moment the problems of process and effect, the analysis of the concrete form of the news story has provoked no concensus on methodology. Two divergent solutions have been adopted. In crude terms the essential difference is that one method — that of content analysis — seeks to concentrate on the 'manifest' meaning of the story, taking it, so to speak, at face value. Stories are coded and categorised, measured and counted, charted over time, compared between newspapers. Specific issues, such as for example the association of black immigrants with infectious diseases, can be given statistical grounding. By contrast, the other method — that of semiology - focuses more on the 'latent' meaning of the story: how, by inference and association, the construction of the story signals a number of messages beyond and below that which the story is manifestly carrying. Careful distinctins have to be made between the denotative (literal) and connotative (associational) meanings of words and images. For the semiologist, the formulation 'coloured immigrant' is not descriptive but evocative and its meaning cannot simply be rendered statistically.

Ot the works listed below the two volumes of comparative studies commissioned by UNESCO tend to favour content analysis. They aim to demonstrate that the presence of black people in Britain is portrayed by the press as the cause of social tensins over such issues as cultural differences, housing, health and education. The growth of white hostility is assumed to be explicable by these 'real' differences of interest. Thus the route is laid out for the advocacy of (black) immigration control. A more semiological method is favoured by the authors of 'Policing The Crisis', a work based fundamentally on the associational power of one word: 'mugging'. Its importation from America, they argue, triggered off a number of images connecting black people with the incipient breakdown of the inner city and the collapse of law and order. Thus are legitimated the two main platforms of a white backlash: immigration control and harsher penal punishment.

But, to return to the three levels or moments of analysis, none of these works attempts to deal with the process of newsmaking. The Runnymede Trust report provides a rare insight into how far those who self-consciously adopt a liberal editorial stance on race have to work against the conventional practices of journalism. It is they, and not their colleagues, who appear to be advocating 'unnatural' practices, to be suppressing the 'real' news. In his book, Colin Seymour-Ure shows how Enoch Powell's understanding of news techniques enabled him to manipulate the media by presenting them with a combination — of a high-status public figure and a major social problem — which no news editor could afford to ignore.

On the effects of the mass media on white people's perception of 'the blacks' there is little substantial work available. Hartmann and Husband's is an almost unique effort to trace the relative influences of the media, personal experience and other sources of opinion-making on racial attitudes amongst socially and geographically distinct groups of schoolchildren. Using interview and questionnaire techniques, they demonstrate tha the effect of the media is variable, but most powerful on groups already experiencing relative deprivation — and the influence is all one way, since the media image of black people is overwhelmingly negative.

A general assessment of the state of the academic study of race in the mass media would have to say that it is confined to some narrow sections of the field; that it is theoretically ambiguous and methodologically diverse in its approach to any level of analysis; and that, as a consequence, the availability of evidence to support the charges laid against the media is limited. It is, if nothing else, an urgent case for the injection of research funds.

However, it would be wrong to say that, until some continuously postponed point in the future when media analysis has achieved a definitively 'scientific' status, we can say nothing about the presentaiton of race in the mass media. Freed from the constraints of academic respectability, Charles Husband has brought together a number of essays by non-academics: black spokesmen, white race relations workers, practising journalists. Incidents and events are selected, not on the basis of sampling procedures, but out of people's own experiences of working for, with, or against, the mass media. The result is no less impressive for its lack of academic convention. It is not only that, for those of us who live, work or are involved in areas of black settlement, the problem is too urgent to await the halting progress of the academic caravan out of the deserts of uncertainty. It is also that the study of race in the media may necessitate some rethinking of what is conventionally regarded in social scientific circles as acceptable proof.

As I write this article, I have in front of me a copy of the Birmingham Evening Mail for January 31st 1979. One half of its tabloid front page is occupied by an article headed **'Jobless Dan will get back to a State handout'**. A picture of a Muslim family group (centrally placed and occupying one third of the front page) is alongside. Why this is a front-page story is clear from the first sentence:

'Unemployed father-of-seven Dan Miah jetted out of Britain today with his family on a £2,500 holiday and the promise of a big cash 'welcome home' from the government.'

That the article later concedes that the holiday is being paid for by two working sons, and that the 'handout' is back pay of family allowances, does not effectively qualify the main thrust of the story. In essence the article depends for its rationale — and prominence — on a series of pre-existent connections in white minds between black immigrants and the 'scrounging' of Social Security benefits. It seems to me that the very publication of this story is sufficient to reveal racism of the newspaper. And I would stand by this judgement regardless of all the other considerations a more formal academic approach would insist upon: the nature of the paper's more routinised coverage of race, whether reporter and editor were consciously guided by racial motives, whether such a story would increase the National Front vote at the next Birmingham election by one or one hundred votes.

This is not to argue for the wholesale abandonment of any kind of academic rigour or discipline, but to insist that it is possible to make a symptomatic reading of particular media stories as typifications of underlying processes. The alternative is that media sociologists may continue to try to be too clever for their own good — and for the good of those who have come to settle in this country, whose different coloured skins should not be the occasion for ignorant and vicious abuse, least of all from the irresponsible power of the mass media.

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Panel for multiracial education

A new panel concerned with issues, materials, resources and learning in *multi-racial education* is being set up, partly as a result of the annual conference held recently at Bulmershe. All those interested in contributing should contact:

Andy Pilkington,
44 St George's Ave.,
Northampton.

Problems and effects of teaching about Race Relations: the contribution of the SSRC/Gulbenkian Research Project

by Lawrence Stenhouse

The Humanities Curriculum Project's work on the topic of race relations left us in no doubt that this is a problem area for teachers. When that Project ended in 1972, it seemed natural to take a closer look at the difficulties and we were able to secure Social Science Research Council support for a three-year project on 'Problems and Effects of Teaching about Race Relations' and a parallel grant from the Gulbenkian Foundation for a project on 'Teaching about Race Relations through Drama'. Since 1975 we have been studying the problem of disseminating the results of that work to teachers at large. A large number of teachers were involved in the original project and some of those are still working on follow-up.

The design of the main project appears on the surface to be classic. Three teaching strategies A, B and C were mounted in schools with parallel control groups. A battery of tests was administered under the direction of Gajendra Verma on a pre-test/post test basis in relation to experimental teaching undertaken with fourth year secondary school students in the Spring term of 1974. Case studies of schools and teaching were undertaken, the study of classrooms being through tape recordings, teacher-kept records and interviews with teachers. Interesting was Bob Wild's position as principal case-study worker that he would not enter the classrooms he was studying.

The pros and cons of the design cannot be dealt with in a short article. But it is important to stress that we felt from the outset scepticism about the psycho-statistical paradigm with its implications for research on teaching of the usefulness and soundness of attempting to guide teachers pedagogical actions in the light of predictive generalizations relating teacher action to pupil outcome and supported by probability statistics. We were doubtful of the paradigm we apparently adopted and hedged our bets with case study. And in the event we did not carry statistical analysis of our data very far, inclining to be content with indices of distribution and elementary tests of significance (mostly + – tests).

The three teaching strategies were as follows. A was the neutral chairman strategy of the Humanities Project. B was a response to the Schools Council's desire for a 'more positive' strategy. It was arrived at by a teacher conference and its main feature was that the teacher, rather than claim that he was not prejudiced, would accept that he could not be wholly free from prejudice by virtue of growing up in our society, but that he wished to offer himself as a model of how a person of goodwill might struggle against racism in himself and in society. Strategy C was concerned with teaching about race through improvised drama: because of teachers' hesitation in tackling race directly and a tendency to work dramatically on prejudice in a broader sense, this strategy was on the whole the least directly focussed on the topic.

Fourteen schools were involved in Strategy A, sixteen in Strategy B and ten in Strategy C. Schools were not necessarily multi-racial. The central project team provided loose-leaf unstructured teaching materials and individual teachers or teams of teachers also produced materials of their own. (It was not hypothesised that the materials would be an important variable, and it is virtually impossibly ethically to control their use for experiment). Thus essentially the teachers were following their own judgement so far as materials and methods went within rather broad specifications. It was not always possible, given a single classroom tape, to distinguish one strategy from another. Drama would lead to discussion or discussion to drama: Strategy B teachers would go neutral in some situations: Strategy A teachers would fail to hold on to their neutrality.

Since all the findings except one were supported only by tests of significance and were not consistent for every school, the assumption is that situational verification of some sort is necessary. Hence, the findings are stated as hypotheses. These hypotheses are presented in the final report to the SSRC (lodged in the British Library) in the following forms:

Hypothesis 1: Direct teaching about race relations in the age-range 14-16 will tend to have positive rather than negative effects upon inter-racial tolerance as compared with not teaching about race relations.

Hypothesis 2: In the case of attitudes towards Asians there is a particularly marked negative trend or attitude in groups aged 14-16 not taught about race relations.

Hypothesis 2A: This negative trend tends to be moderated rather than accentuated by teaching about race relations.

Hypothesis 3: Strategy A and Strategy B are both moderately effective in combatting inter-ethnic prejudice, and the data gives no basis for prescriptive discrimination between them.

Hypothesis 3A: Schools will be wise to adopt whichever strategy accords with the context of teaching and the skills of the teachers involved.

Hypothesis 4: Teaching about race relations through drama does not lead to overall deterioration of inter-ethnic attitudes.

Hypothesis 4A: Schools would be unwise in general to rely solely on drama as a medium of teaching about race relations if their aim is to maximize improvements of attitude.

Hypothesis 5: Although the data available is fragmentary and subject to a high degree of error, it would be wise to assume that most of the advantages of teaching about race relations have probably 'washed out' after a year without such teaching.

Hypothesis 6: In a minority of school situations teaching about race relations is likely to be counterproductive in terms of bettering inter-ethnic attitudes.

Hypothesis 6A: It is probably that in most cases this minority can be diagnosed in terms of strength of prejudice in members of staff other than those teaching about race relations, the composition of the groups in which teaching takes place, the general strength of the school at the time of the experiment as a basis for judgement of the wisdom of accepting challenges, and the teachers' understanding of important elements in the social environment of the school.

Hypothesis 7: Teaching about race relations through the strategies studied in this project can and by and large will lead to more students moving in the desired direction (less racism) than move in the undesired direction (more racism) as a measure of racism.

• **Hypothesis 8**: When teaching about race relations meets the educational criterion of appeal to the judgement of those who are taught, as opposed to adopting the stance of brainwashing, a fairly substantial minority of those taught will, during teaching, shift attitude in the undesired direction.

Hypothesis 9: the experience of the teacher in the classroom in the face of racism as expressed by some of the pupils is likely to be sufficiently taxing to make it necessary to define explicitly the support and interest of figures of authority in his school system and to make provision for mutual support to be offered within a group of teachers sharing the problem.

The hypothesis marked with an asterisk (no. 8) is the one which was consistent. There was no group in which pupils' attitudes did not move in both directions. The overall effect of teaching in Strategies A and B was to change a situation in which 60% of scores were towards racism and 40% towards tolerance (control groups) to one in which 40% were towards racism and 60% towards tolerance. This result which would be regarded as dramatic in terms of political swing seems to disappoint some teachers, yet there would, of course, be no place for brainwashing if consistent shifts of attitude could be secured by education. I believe that this hypothesis could reasonably be stated more generally:

> Teaching about any subject or topic in association with which an attitude or outlook is valued by the teacher (i.e. there are affective as well as cognitive aims) can (and will?) tend to more students moving towards the desired direction with regard to attitude than in the undesired direction; but it will not, so long as accepted educational criteria are embodied in the teaching process, lead to unidirectional shifts towards the valued attitude.

Most social studies and sociology syllabuses for 'O' level and CSE cover race relations of multi-racialism in Britain and it would be reasonable to expect these hypotheses to have force in teaching to such syllabuses.

The case-study material derived form the project is also, we believe, relevant to a wide range of teaching about race relations (and indeed about other value issues), but it cannot be briefly reported.

At the conclusion of the experiment in 1975 it was clear that a major problem was how to make available to teachers at large the fruits of the project and the experience of the teachers. It was agreed that we should try to aim at disseminating the project through the medium of teacher experience and accordingly the teachers set up in January 1976 an association to undertake this task, which they called the National Association for Race Relations Teaching and Action Research (NARTAR): information from Heather Currie, Secretary, South Trafford College of Further Education, Manchester Road, West Timperley, Altrincham, Cheshire.

Since that time groups of teachers from NARTAR have run conferences, contributed to conferences (including ATSS) and given talks and workshops. They are within limits generally available to accept engagements of this sort.

Three collections of teaching material edited by three members, Dave Dunn, Dave Sheard and John Waddleton should be published by Ward Lock in 1979 together with a teachers' handbook and a full-length research report. Pat Sikes is editing from case-study data collections of material intended to support initial and in-service teacher education.

At the moment one of our main concerns is that the work done by more than one hundred and twenty teachers and the Norwich team should feed in to future work on teaching about our multi-cultural society. Perhaps ATSS may have a role to play in its utilization.

Race and Sociology Textbooks

by Sydney Peiris

The following sociology texts were scrutinised for the way they dealt with the topic of race relations:

Introducing Sociology — Peter Worsley et al (1970)

This was once an Open University set book. There is no comprehensive discussion of the subject. The references to race are scattered over 11 pages of the book.

The structural dimension is indicated when the authors write 'Divisions of class often coincide with racial biological differences (eg. of colour) in which case the conflicts are usually both more transparent and likely to be especially severe since the further element of racial conflict is added to class-conflict. Usually however, it is not just a *racial* difference... that is involved' (p334)

The consequence of prejudice is also mentioned '...members who have coloured skins may find this is very significant in determining their life-chances. They may be equally qualified for and competent at a job, but because they represent a particular category of people, who are considered by racially-prejudiced people to be incompetent, they may be denied promotion'. (p239)

But nowhere is there any attempt to show the links between the two levels. The book primarily caters for the British student, but no one is likely to be much wiser about race relations in Britain after reading this text. In a book written and reprinted in the 70's, when race has become a crucial issue, it is amazing that the authors do not see the need for a more illuminating exposition of the subject.

Sociology — Barry Sugarman (1968)
There is no discussion of race in this book.

Approaching Sociology — M.A. Coulson & D.S. Riddell (1970)
This book adopts a radical approach to the subject of sociology. However I came across only one reference to the subject of race. A quotation from Stokely Carmichael is used to illustrate C.W. Mill's idea of the connection between public issues and personal troubles.

A Textbook of Sociology — Graham Sergeant (1071)
The book has a section titled 'The Sociology of Politics', but there is no mention of race or immigration in the index.

An Introduction to Sociology — Bryan S.R. Green & Edward A. Johns (1969)
In the context of a discussion on juvenile delinquency, the reader learns that sociological evidence indicates that discrimination against Negroes is associated with their higher delinquency rates compared with white youths. There is no discussion of race apart from this.

People in Society — P.J. North (1973)
A discussion of immigration is presented in the chapter on population. North writes:

'For many hundreds of years Britain has been a place of refuge and hope for people from other lands. Protestant Huguenot weavers, the Irish ... Jews ... followed by Commonwealth immigrants seeking a better future in the years since the end of the Second World War; Britain has always been a host to immigrant peoples. (p57)

There is no hint in this book of the long established tradition of prejudice against blacks, from Elizabeth I who declared in 1596'

'... there are of late divers blackamoores brought into these realms, of which kind there are already here to manie considerynge how God had blessed this land with great increase of people.'

to David Lane of the Home Office who said in 1972:

'We are already a crowded island and immigration must and will remain strictly controlled.'

Next North tells us that up to the 1930's Britain was 'a country of 'net migration''. But no dirty words or phrases here, such as 'imperialism', 'colonialism' or 'racial domination'. Instead we have the following:

'This was the period of the British Empire, when young men and women left their homeland to establish the Union Jack in Africa, India, Australia and New Zealand while others sought fortunes on the American frontier'. (p57)

Is there a 'race problem' in Britain? The answer, in 1973, from North's book appears to be 'No'. What about prejudice? All North has to say about that is on page 177:

'Another American Study ... showed that people who were prejudiced were more likely to be ardent nationalists, superstitious and intolerant of situations which seemed uncertain or which presented a threat ...'

The Science of Society — S. Cotgrove (1978)
This widely used book, now in its fourth edition, has its only reference to race on page 215. In a discussion on the ideological justifications of inequality. Cotgrove writes:

'... lack of qualifications, frequent job changes, and personal qualities such as idleness and unwillingness to learn are frequently given as reasons for not employing coloured citizens. Or it is argued that customers, other employees, or neighbouring householders or tenants hold such unfavourable views'. (p215)

Merely to describe racist ideology, with such olympian detachment, without either laying bare its roots or showing its function, is a totally inadequate approach. There is no help in Cotgrove's book for a black or white student struggling in 1978 to understand the rise of a fascist party such as the National Front to political prominence in recent time.

Sociological Perspective — Ely Chinoy (1968)
In chapter 3 Chinoy devotes 6 pages to a discussion of race. Besides this there are many other references to ethnic groups, scattered over general pages. Chinoy states that racial discrimination is not satisfactorily explained by pointing to the use of racist ideologies to justify the treatment accorded racial groups. Thus:

'The ideas to which men have subscribed, however, have played a very important historical role. Although they do not constitute the total explanation ... racial- or perhaps more accurately racist — ideologies can justify or rationalize the treatment of particular racial and ethnic groups'. (p106)

Chinoy does not fail to bring out the structural aspect of the race problem. He writes:

'Relations between classes and ethnic groups are often complex, for they substantially affect one another. Discrimination against a particular ethnic group may largely determine its class position; the majority of American Negroes are confined to poorly paid manual or service occupations. Exclusion from opportunities for education or from desirable occupations for racial or ethnic reasons confines members to a low class position'. (p79)

What is not satisfactory about Chinoy's treatment of race relations is the absence of an accounting for the genesis of anti-Negro ideology, and a clear statement of the material advantages to the white community from discriminating against Negroes. Unless connections between ideological justifications and material interests are clearly presented, students are likely to acquire the notion that race prejudice is the only factor that helps to maintain oppressive social structures.

Sociology — J. Nobbe, R. Hine, M.E. Flemming (1975)

There is a 6 page discussion of race in this book, which is mostly used by O level Students. Some myths about race are dispelled (p323) and instead of a self-gratifying objectivity the authors simply state:

'If there is widespread injustice towards people in Society because of their race, and in particular because of the colour of their skin, we should all be concerned because there are no reasonable grounds for behaving in this way ...' (p326)

However the treatment of race is unsatisfactory. Race prejudice is said to lead to race discrimination, but prejudice itself is not made explicable in terms of anything else. The criticisms made of some of the other books apply to this one too.

Human Societies — Geoffrey Hurd et al (1973)

Eric Dunning who writes the chapter on race relations, devotes 14 pages to his subject. He discusses race relations in USA, Brazil and Britain.

The link between the economic expansion of the West and the colonial exploitation of Asia and Africa is referred to by Dunning. Race relations are rightly situated in the context of colonial domination. In the discussion on American slavery the 'feel' of the situation is very well conveyed to the reader. The psychological experiences and the ideological attitudes of the masters and slaves are shown as springing from their social and economic relationships. It is easy for the reader to grasp the nature of prejudice. In the section on race relations in Britain, Dunning begins by pointing out that:

'Britain has been centrally involved in the development of white dominance all over the world through her slave trading activities, her colonialism and her industrialization.' (p167)

The race prejudice of the most hostile sections of the white community is not made to appear as something inexplicable. It is shown as a consequence of historical antecedents and current occupational and status insecurity. Furthermore, a very important point not clearly made by any of the other writers discussed here is stated by Dunning:

'But prejudice is not the only factor of significance — nor perhaps the most important one. Unprejudiced people can (and do) also engage in racial discrimination if they perceive it to be in their interests ...' (p168) It is indeed a pity that Eric Dunning did not write a longer section on the British race situation.

An Introduction to Sociology — Elizabeth J. Wilkins (1970)

On being interviewed in the Observer, Margaret Thatcher had this to say about the immigrants:

'... Some people have felt swamped by immigrants. They've seen the whole character of their neighbourhood change ... Of course people can feel that they are being swamped. Small minorities can be absorbed — they can be assets to the majority Community — but once a minority in a neighbourhood gets very large, people do feel swamped. They feel their whole way of life has been changed.' (25.2.79)

Wilkins's attitude to race also seems to reflect the general concern with immigration as a numbers problem. She writes:

'The way in which a minority group are treated by the rest of the society is largely determined by whether or not they are seen to constitute a threat to society ... If the minority becomes large enough and powerful enough to make its presence felt in a way that adversely affects the larger group, the underlying differences between them may cause open conflicts'. (p333-334)

Large numbers are felt as a threat to the interests of the majority where housing, employment and educational facilities are concerned. Such threats produce fears. Wilkins writes:

'these fears are not necessarily justified, although, in a period of economic crisis such as we are experiencing at the present time, coloured immigrants are likely to be used as scapegoats, and they will be blamed for everything that is wrong in the country'. (p334)

Then she proceeds to strike a balance by adding
'In some areas, because the coloureds outweigh the whites it is quite understandable that whites consider that they have been 'taken over'.' (p334)

I suspect that what we have here is not the practice of the art of verstehen but apologies for British racism. I find such attitudes quite understandable, when even those who have been subject to the influence of sociology, such as the writer of this book, are far from free of the national disease of superiority. For example:

'... while we are prepared to entertain the retinue of wives accompanying a Mohammedan ruler on a visit, we do not permit a permanent resident to practice what we do not preach to ourselves, and a Pakistani man who is allowed more than one wife in his native land, may have only one legally recognised here.'

(The sense of strain is clear even though the monarch is only a temporary British resident.)

'The sexual adventures of coloured men who live in a strange society with too few of their own women-folk may be looked upon as a sign of their general 'sexiness' although it is not uncommon for any group of men in a similar situation to behave in this way'.

(The fact that race prejudice rather than not having 'their own women-folk' may have much to do with the absence of sexual routinism, in the lives of some black men, is not discussed. Furthermore the above passage seems to reflect the common white preoccupation with the sexuality of the blacks.)

'Unfortunately, all societies in the world do not reach the same stage in the process of civilization at the same time, and the fact that many immigrants come from backward and under developed countries tends to increase the image of 'primitiveness'. This does not mean, however that such characteristics are innate and that the individual who comes from such a society is genetically incapable of being 'civilized'' (The fig leaf of quotation marks does not quite manage to hide the mem-sahib attitude.)

This is not the kind of sociology text book that is likely to kindle in the reader a strong desire for a multi-racial Britain.

It is to be hoped that future writers of sociology text books will deal with the topic of race in a manner that corresponds to the gravity of the social situation created by the marked increase of racial conflict in Britain. The 'prejudice causes discrimination' model of explanation is totally inadequate. The student needs to understand the historical origins of racism. Then the relation between race ideology, psychological attitudes, and structural factors needs to be spelt out clearly. Finally, it is necessary to show how the social reality of race is currently constructed and maintained. Such a presentation of the subject may prove to be imcompatible with some versions of 'objectivity' and 'non-partisanship'. Perhaps this is the reason why at least some writers take refuge in grossly inadequate explanations.

The National Front and the Schools

by Maurice Ludmer

"When we are knocking at the gates of power in Britain, there will be a new generation, the 14 and 15 year olds, who are joining us now. They will see us for the force we are, a new force, a virile force. And when that happens they won't give a damn who was a Fascist and who was a Nazi"...

Richard Verral (Editor of Front journal *Spearhead*) *Sunday Telegraph Magazine*, 23.10.77.

In February 1978 a storm of protest broke out in Birmingham following the discovery that the City Council had given the National Front permission to use Digbeth Civic Hall as the venue for the first national conference of their newly formed youth movement. It was a protest that extended across all shades of opinion, including Trade Unions, Labour, Liberal, Church, Jewish Ex-Servicemen, Council of Christian and Jews, traders, Black and Asian organisations.

One of the reasons for the disquiet was the knowledge that the meeting was intended as a springboard for the launching of a racist campaign and recruiting drive amongst young people, with particular emphasis on schools and the hooligan element on the football terraces.

It was also recognised that the decision of the National Front to make a recruiting drive amongst these sections of young people, would result in attempts at racist indoctrination and intimidation in schools, and the appearance in increasing numbers of NF thug squads in many localities, leading to a stepping up of physical attacks on the black population and their property. These fears proved to be well founded in the light of subsequent events.

Within a couple of months of the NF youth conference; the media was full of reports of the NF leaflet campaign directed at schools and the distribution of the document 'How to Combat Red Teachers', in many parts of the country. Journalists and broadcasters from abroad were filing special reports at this latest aspect of Front policy.

Parallel to this campaign we saw the influence of the Front spreading to football terraces, where the chant "National Front-National Front" started to be heard, accompanied by foul racist abuse directed towards the increasing number of young black players who were starting to make their mark in League Football. But the most serious thing to happen was, as predicted, the increase in violent attacks against the black community, in which young Front activists played a leading role.

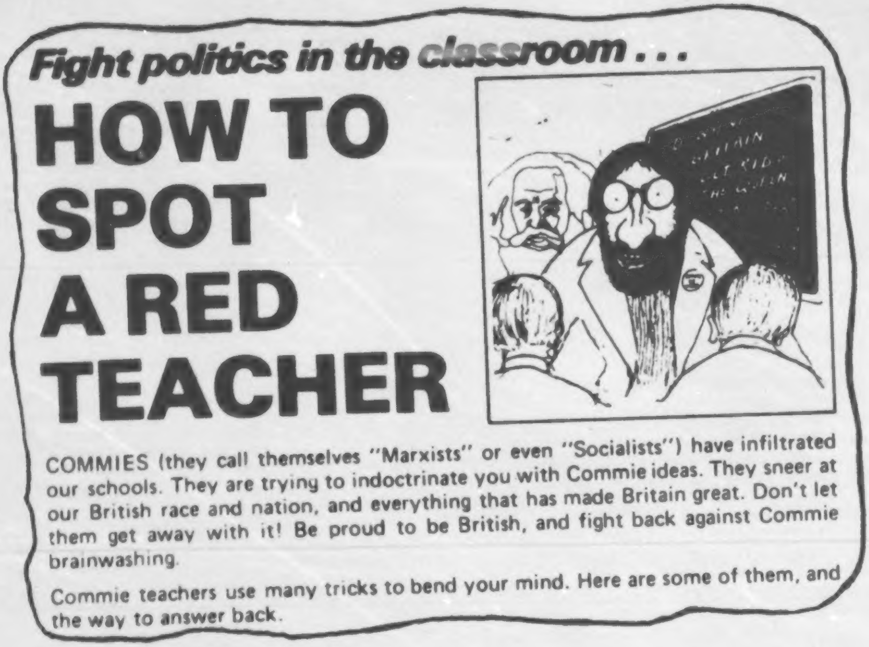
The exact scale of NF leafletting and organisation at schools is difficult to determine since they make so many exaggerated claims, but press reports from local papers indicate that activity of varying degrees has taken place. The larger number of young people recently observed on National Front marches is one indication of the increased support they have from this particular area of activity.

One of the most publicised documents the Front have issued recently is the pamphlet, **'How to Combat Red Teachers'** with the accompanying **'How to Spot a Red Teacher'** and its anti-semitic caracature. When considering these documents it is worth noting that "Red" to the NF is meant to apply to anyone who does not accept their racism, what they describe as "race mixers".

To anyone with an analytical mind it certainly gives the game away. Amongst the usual garbled inanities about racial inequalities and the "homogeneous racial composition of the British nation", there are a number of recommended books. They are without exception anti-semitic and have one thing in common — the international Jewish conspiracy theory which is at the heart of nazi ideology.

If anyone thinks that is an exaggeration a look at a few of the books recommended to schoolchildren would amply confirm their obnoxious contents. **'The New Unhappy Lords'**, Chesterton — **'World Revolution'**, Nesta Webster — **'Struggle for World Power'**, Knupffer — **'Rulers of Russia'**, Fahey.

Typical of the contents is the introductory statement by Fahey in 'Rulers of Russia': "In this pamphlet I present to my readers a number of serious documents which go to show that the real



Fight politics in the classroom . . .

HOW TO SPOT A RED TEACHER

COMMIES (they call themselves "Marxists" or even "Socialists") have infiltrated our schools. They are trying to indoctrinate you with Commie ideas. They sneer at our British race and nation, and everything that has made Britain great. Don't let them get away with it! Be proud to be British, and fight back against Commie brainwashing.

Commie teachers use many tricks to bend your mind. Here are some of them, and the way to answer back.

forces behind the Bolshevism in Russia are Jewish forces, and that Bolshevism is really an instrument in the hands of the Jews for the establishment of their Messianic kingdom." Amongst other "serious" documents recommended were those of the notorious anti-semite Arnold Leese, who advocated genocide, whilst among the "Highly" recommended articles were those by Revilo P. Oliver, who was so anti-semitic that the extreme right-wing John Birch Society, in the USA, expelled him.

Alongside the Front's attempt to introduce pupils to anti-semitic books they are more openly concerned with distributing racialist propaganda through leaflets and the sale of their Young National Front Paper, **Bulldog**. In issue No.5 for instance, the main heading is '**National Front Blamed as School Race Riot Flares**', and turns out to be the story of a fracas in a Birmingham school following the distribution of NF literature. The head, Eric Richardson, firmly put the blame on the Front for the increased racial tension. **Bulldog** then implies, without any real foundation, that the local press has ignored race riots in other Birmingham schools. This is a typical NF stunt and similar claims of hushed up race riots are made in their other journals.

The more physical activities of the YNF are reflected in a recent report about the attack on a member of the East London Teaching Association (ELTA). Blair Peach, ELTA president, was attacked on his way home from school by a man claiming to be a member of the National Front. According to Mr Peach, who received bruises, black eyes, cuts and a badly bitten finger, this attack was part of a consistent harassment of ELTA members, some of whom had been threatened on the phone, others threatened in the streets and in pubs by NF paper sellers.

Another exmaple of the effect of NF propaganda was the attack on an Asian-born teacher from Pimlico School, Victoria. He had been to a bank in nearby Dolphin Square and on his way back to the school was set upon and chased by six youths (two of whom were from his school), they called him a "Paki bastard" and as they chanted "National Front" shoved and kicked him, then threw punches.

These incidents, plus the spread of racial antagonism in the wake of NF activity, reflect the fertile breeding ground that exists in our society for the ideas propagated by organisations like the National Front. There are serious mis-conceptions that still exist about the nature of the Front and that see racialist arguments as just another point of view within the democratic framework. There are those who still contend that racist literature, leaflets, slogans, posters and stickers, no matter how crude, are part and parcel of free speech.

Yet these very same people who are so enamoured by the concept of "free speech" for racists, seem singularly unconcerned about the rights and dignity of their intended victims. To them racism is in itself a form of violence that reduces and demeans their lives, to one of fear and oppression. Those at the receiving end of racism have their freedom reduced and their human rights diminished.

This inability to really understand the nature of racialism has been reflected on a number of occasions by the reaction of both teachers and parents to the distribution of anti-racist leaflets and broadsheets outside schools, as a response to NF literature. There has been an attempt to equate it with racist material as the "other extreme" to the Front's racism, as though the two were somehow complimentary to each other.

Teachers bear a heavy reponsibility for successfully combating racist attitudes, particularly when they are stimulated by fascist activists. In a rapidly changing world minority groups are no longer prepared to suffer in silence, or accept a "role" for themselves that is decreed by ideological backwoodsmen.

Failure to recognise these facts will lead to the sewing of seeds that will eventually reap a bitter harvest in the years to come.

RACE RELATIONS – A LIST OF USEFUL ADDRESSES FOR TEACHERS AND STUDENTS

This list is not exhaustive, organisations are transient, and their addresses and telephone numbers can change.

Action Group on Immigration and Nationality
c/o Joint Council for the Welfare of Immigrants
44 Theobalds road
London WC1
01-405-5527

Africa Centre
38 King Street
London WC2
(Regular evening courses and meetings on African matters)

African National Congress
49 Rathbone Street
London W1
(Publications, information)

All Faiths For One Race (AFFOR)
1 finch Road
Lozells
Birmingham B19 1HS
(Recently published: **Talking Blues, the Black Communitys Speaks about its relationship with the police. Also So what are you going to do about the National Front?**)

Anti-Apartheid Movement
89 Charlotte Street
London W1PD 2DQ
01-580-5311
(Publications, regular monthly newspaper **Anti-Apartheid News**)

Anti-Nazi League
12 Little Newport Street
London WC2
(Umbrella campaigning body against Nazism and Racism: useful propaganda material, badges, etc.)

Bogle L'Ouverture Publications
5a Chignell Place
Ealing
01-579-4920
(Third world literature, large stock of children's books from Caribbean)

British Council of Churches and Race Relations Unit
2 Eaton Gate
London SW1
01-730-9611

British Youth Council
57 Chalton Street
London NW1 1HU
01-387-7559/5882
(Produces **Racial Hamrony Information Pack**, 1978)

CARF
(Paper of the Anti-Racist, Anti-Fascist Co-ordinating Committee)
ARAFCC
Box 35, 283 Upper Street
London N1

Centre for Urban Educational Studies
34 Aberdeen Road
London N5
(Library of books for the multi cultural classroom)

Children's Rights Workshop
73 Balfour Street
London SE17
(Booklist of reference works on racism, interracial books for children)

Commission for Racial Equality
Elliot House,
10/12 Allington Street,
London SW1E 5EH
01-828-7022
133 The Headrow, LeedsLS1 5QX
Leeds 34413

Daimler House, Fourth Floor,
33 Paradise Circus, Queensway,
Birmingham B1 2BJ
021-643-7525

Scottish Life House (Third Floor),
Bridge Street, Manchester M3 3DH
061-834-7543

Birmbeck House, Trinity Square,
Nottingham N61 4AX

Northampton House, 177 Charles Street,
Leicester LE1 1LT
0533-538551

(Much useful literature — a lot of it free — for teachers. Publication CRE Education Journal (free).)

Commonwealth Institute
Kensington High Street
London W8
01-602-3252/6
(Holds exhibitions, library, films, visits by school parties.)

Communist Party
16 King Street
London Wc2E 8HY
(Publications about race situation and campaigning)

Harmony
54 Ashbourne Road
Mitcham
Surrey CR4 2BA
01-640-6432
(National association aimed at bringing together interracial and intercultural families to create a multi-racial society. Produces quarterly newsletter.)

Institute of Race Relations
247-9 Pentonville Road
London N1
01-837-0041
(Library, bibliograpies, books, journal: **Race and Class**)

International Defence and Aid Fund for Southern Africa
104 Newgate Street
London EC1
(For publications on South Africa including **Pictorial Introduction to Apartheid**)

Joint Council for the Welfare of Immigrants
44 Theobalds Road
London WC1
(Widespread affiliations with ethnic organisations and trade unions.)

Liberation
313-5 Caledonian Road
London N1
01-607-0465
(Produces bi-monthly magazine **Liberation**)

Namibia Support Committee
21-25 Tabernacle Street
London EC2
01-588-4342
(Campaigning organisation. Namibia will increasingly be in the news.)

National Association of Community Relations Councils
5-7 Tavistock Place
London WC1
01-388-3318

National Association for Multiracial Education
23 Doles Lane
Findern
Derby DE6 6AX
0238-702848
(Information, membership: Madeleine Blakeley at above address. Produces termly publication **NAME — New Approaches in Multiracial Education**)

National Association for Race Relations Teaching and Action Research — NARTAR,
Secretary, Heather Currie,
South Trafford College of Further Education
Manchester Road, Timperley,
Altrincham, Cheshire
(For dissemination of information about effects of teaching about race)

National Committee on Racism in Children's Books
88c Chesterton Road
London W10
(Chairperson — DOrothy Kuya)

National Council for Civil Liberties
186 Kings Cross Road
London WC1
(Publications, including **Race Relations Guide**)

National Union of Teachers
Hamilton House
Mabledon Place
London WC1
(NUT booklet available **Race, Education and Intelligence** by Rose, S. et.al.)

New Beacon Books
Publishers and Booksellers
76 Stroud Green Road
London N4
01-272-4889
(Interesting booklists)

New Community (Commission for Racial Equality Publication — quarterly)
10/12 Allington Street
London SW1E 5EH

New Equals (Commission for Racial Equality Publication — every two months)
10/12 Allington Street
London SW1E 5EH

Political and Economic Planning (PEP)
12 Upper Belgrave Street
London SW1X 8BB
01-235-5271
(Publications about racial discrimination)

Race and Class
Institute of Race Relations
247-9 Pentonville Road
London N1

Race Today Collective
74 Shakespeare Road
London SE24 0PT
01-737-2268
(Publishes magazine: **Race Today**)

Royal Anthropological Society
36 Craven Street
London WC2 N5Ng
(Folder giving a guide to resource materials, lists of films, etc. £1.20 + postage.)

Runnymeade Trust
62 Chandos Place
London WC2N 4HG
01-836-3266
(Publishes a monthly bulletin, giving news on race relations and immigration. Produces information on race issues.)

School of Oriental and African Studies
Extramural Studies Division
Malet Street
London WC1E 7HP
(Lectures, handbook of resources on Asia and Africa.)

Searchlight, Britain's Anti-Fascist Journal
A.F. & R. Publications
21 Great Western Buildings
6 Livery Street
Birmingham 3
021-236-4147
(Keeps anti-Nazis informed about the latest squirming in the rats' nests.)

Socialist Challenge
328/9 Upper Street
London N1
(Publications about race situation and campaigning)

Socialist Educational Association
129 Ripon Road
Stevenage, Herts
(Labour Party based, recent issue of journal, **Socialism and Education**, on race.)

Socialist Worker
8 Cotton Gardens
London E2 8DN
P.O. Box 82, London E2 9DS
(Publications about race situation and campaigning)

Third World Publications
151 Stratford Road
Birmingham B11 1RD
021-773-6572
(Children's books, including 'multi-cultural reading packs')

TUC Race Relations Adivsory Committee
Trade Union Congress
Congress House
23-8 Great Russell Street
London WC1
01-636-4030

World Council of Churches
Publications Office
150 Route de Ferney
P.O. Box 66
1211 Geneva 20
Switzerland
(Publications)

United Nations Association
3 Whitehall Court
London SW1
(For details of United Nations policy, etc.)

'The Closed Shop, Peaceful Uses of Military Forces, Euthanasia, Prisons and Prisoners, Northern Ireland...'

'What's that: an Any Questions session?'

'No — just some of the reports issued in recent years by the Church of England's Board for Social Responsibility. If you're teaching social science, shouldn't you be looking at what the Anglican Church is saying? And, by the way, they put out a quarterly journal, *Crucible,* too: at 55p it's a bargain nowadays.'

If you haven't seen any of the Board's publications, send for a free catalogue, and sample copy of *Crucible,* to:

CIO Publishing, Church House, Dean's Yard, London SW1P 3NZ.

ATSS NEWS

Centre for Alternative and Technological Systems (CAITS)

North East London Polytechnic
Longbridge Road, Denham,
Essex. RM8 2AS.
01-599 514

CAITS was established in January 1978 with a grant from the Joseph Rowntree Trust to the Lucas Aerospace Combined Shop Stewards Committee, and is located in the Engineering faculty of NELP. The centre grew out of the initiative by the Lucas Aerospace Combine Shops Stewards Committee (LACSSC) in drawing up plans for the use of plant and manpower at Lucas when faced with redundancy. This plan was drawn up from questionnaires sent to the 14,000 employees of Lucas Aerospace. Workers were asked to make an audit of plant, their own skills, and to make proposals for products which could replace these being discontinued. As a result 150 product specifications were produced covering oceanics, telechric machines, transport systems, braking systems, alternative energy source and medical equipment. The premium was placed on products which are socially useful products rather than on profit-making.

Similar initiatives are under way by workers at Rolls Royce, BAC (Preston Chrysler, Clarke Chapman, and Vickers.)

The centre acts as a clearing house for ideas in promoting socially useful and socially responsible production, and more democratic and less hierarchical forms of workplace organisation. It is assisting in setting up small-scale co-operative ventures and community industries in London's East End.

As soon as funds permit CAITS will be producing a quarterly journal disseminating information about alternative uses for manufacturing plant. For the moment the centre distributes the following resources and can recommend speakers.

2. Introduction to CAITS
3. LACSSC Corporate Plan — Transport Proposals Briefing Sheet.
10. Press Comment on CAITS — a selection.
11. CAITS Broadsheet (Voice of the Unions).
12. Synopsis of LACSSC Corporate Plan.
12. Synopsis of LACSSC Corporate Plan.
13. 'Why Workers' Plans Make Sense' — unpublished article.
14. 'The Lucas Aerospace Workers' Campaign' — reprinted from Labour Monthly, July/August 1978.
15. 'Arms Conversion the Lucas Way' — reprinted from Labour Peace Newsletter, published by Labour Action for Peace, July/August 1978.
16. 'Making it Better, Making it Different — Saving Energy and Saving Jobs' — unpublished article.
17. 'What are Socially Useful & Relevant Technologies & Products' — unpublished article.
18. LACSSC Corporate Plan — Energy Proposals Briefing Sheet.
19. LACSSC Corporate Plan — Medical Proposals Briefing Sheet.

T Series' Technical Papers

T100 The Future of Employment in Engineering and Manufacturing (75p)
T101 Energy Options and Employment (50p)

SEE ALSO 'The Lucas Aerospace Workers' Campaign' D. Elliott, Young Fabian Pamphlet, 50p from Fabian Society, 11 Dartmouth Street, London SW1 9BN.
'Lucas, an alternative plan', IWC, 30p, from IWC, Bertrand Russell House, Gamble Street, Nottingham.

— There are no fixed charges for most of these materials, donations are however gratefully received.

Errata

The Editor has been asked to include the following corrections to Paul Leigh's article 'Alternative Realities' Vol 8 no 2. The final sentence of the first complete paragraph on page 59 should have read:

"Socialisation into teaching is a major task of colleges of education just as socialisation into society is a major task of schools — and the two tasks are not unrelated since it is the college students themselves who will perform the latter one."

The penultimate sentence of the fourth complete paragraph on page 60 should have read:

'This view of man and of socialisation is transmitted to each generation of children at what Berger and

Luckman (1971) term the 'level of rudimentary theory' in which human nature, social mores and a description of society are represented via proverbs, maxims, wise sayings and folk wisdom.'

We apologise to the author and to readers for the confusion these mistakes may have caused.

Deviancy

The European Group for the Study of Deviance and Social Control

The 7th conference of this group will be held in Copenhagen, Thursday 6th September – Sunday 9th September 1979. The theme of the conference will be *Deviance and Discipline*. The aim of the conference is to evaluate the substantial changes in the exercise of social control during the 1970's, to relate these developments to the underlying socio-economic and political processes and to the direction and self-conceptualisation of criminological research. The conference therefore welcomes papers which deal with changing forms of social control in the past decade in terms of a theoretical, historical or political context, and papers that reassess the role of the criminologist under conditions of growing bureaucratisation and state-control.

The conference will have three sections, Recent Developments in Social Control; Discipline in Theory and Methodology and The Social Control of Criminology and Criminologists.

Anyone thinking of contributing a paper should contact the British national convenor – **Martin Loney, Faculty of Social Science, The Open University, Milton Keynes**. For membership of the organisation, contact the secretary – **Dietlinde Gipser, Hinterm Horn 48, D-2050 Hamburg 80, W. Germany.**

National Deviancy conference Journal

At the Capitalist Discipline Conference it was suggested that the NDC ought to start a journal. Since then there has been tremendous interest in the project. It is proposed in the near future but it would be useful if we could judge how many people wish to work on the editorial collective. If so would you contact **Jock Young (Middlesex Polytechnic, Queensway, Enfield, Middx.)** – but only if you are willing to devote a fair amount of time and effort. As the meeting may well be quite large, it would be useful if people could jot down proposals, suggestions, problems, concerning the journal and send them to Jock so that we can circulate to the collective beforehand. Problems that spring immediately to mind:

a) commercial versus self-publishing
b) distribution PDC versus commercial
c) theoretical versus wider scope
d) whether areas such as sexual politics, social work, radical law etc. are to be included
e) degree of interdisciplinary basis
g) centralised versus decentralised collective: problem of London and the regions

Speakers Cooperative
c/o RAP 104a Brackenbury Road, London W6
01-748 5778

The Speakers Cooperative provides speakers for schools, colleges, conferences and other meetings on the topics of crime, punishment and prison. Travelling expenses must be paid, but fees are negotiable according to the type of meeting. Speakers are provided from J.A.I.L. (Justice against the identification laws), N.A.P. (Newham Alternatives Project), P.R.O.P. (National Prisoners Movement) and R.A.P. (Radical Alternatives to Prison).

Race and Racism

Teachers Against The Nazis: Tankits
P.O. Box 151, London WC2.

Tankits are produced by Teachers Against the Nazis as classroom material to combat racialism and fascism.

Tankit 1 by Jeff Hurford, Mike Rosen, Jackie Shellard, Mike Simons and Judith Hamilton. Consists of material on historical and contemporary fascism and racism, information on immigration and on the issue of race and IQ. The material is available as a whole (80 pages) at £2 plus 30p, or as a separate sections, and with discounts for bulk orders.

Tankit 2 by Brian Simons and the children and parents of a North London Primary School. Multi-cultural rhymes and stories for the 5-8s. 92 pages plus a teachers booklet and 20 minute cassett – £2.50 plus 30p.

Tankit 3 by Carol Adams 'Women and the Nazis.' Consists of material on woman's role in Nazi Germany and National Front Policy on women today. 21 pages £1.00 plus 15p.

Tankit 4 by Mike Rosen, John Bull – a poem on British Racism with illustrations by Jeff Perks.

Tankit 5 'The Roots of British Racism Show' – traces the history of British racism to its historical roots in slavery and imperialism in the form of statements made by British Racists with commentary by Word for Word, a documentary Theatre Group. 25 minute cassette with printed script. £1.00 plus 15p.

In addition all buyers of Tankits are offered free membership in the Teachers' Club and as such will receive free mailings of resource and other materials on multicultural themes. The club will also hold regional meetings and act as a network of teachers through which ideas, materials and experience can be shared.

Socialism & Education

Ron Wallace, 129 Ripon Road, Stevenage, Herts.

Vol 6. no. 1 on Education and Race. 'Assimilation or Pluralism in British Education by Geoff Driver. Multi Cultural Education by Krishan Sharma 30p + 10p.

SCHOOLING AND CULTURE

Issue 3 now out ... 80p.

"Working Class Youth Cultures" Clarke and Jefferson.

"Black Youth and the Law" Paul Boateng

"Multi-Ethnic Education and Geography" M. Storm

"The Intelligence of Feeling" John Hayes

and other articles

Available from: **The Art Dept.,**
ILEA Cockpit Arts Workshop,
Gateforth St,
London N.W.8.

OTHER NEWS

The History of Brighton Hospital

Janet Gooch has prepared a detailed history of Brighton General Hospital from its origins as a workhouse in 1865 to the present day which should prove extremely useful to social history, social policy and social studies teachers who want historical case-study material. However the study will only be published on condition that there is a pre-publicaton order of 500. If you would be interested in purchasing a copy please fill in and send the slip below.

I would like to purchase a copy of the History of Brighton General Hospital.

Name ....

Address ....

....

Mail to Janet Gooch, 74 Queens Park Rise, Brighton, BN2 2ZF.

Feminist Review

14 Sumner Buildings, Sumner Street, London SE1

This is a new and important journal which aims to develop the theory of Women's Liberation and debate the political perspectives and strategy of the movement. It also aims to be a forum for work in progress and current research and debates in Women's Studies.

The journal will come out three times a year, and the first issue has just been published, containing articles on The Equal Pay and Sex Discrimination Acts; Feminist Art Practices and Female Sexuality in Fascist Ideology etc.

U.K. Rate: Indivituals £3.50 (3 issues per year) Institutions £10.

Overseas Development

The new free journal of the Ministry of Overseas Development signalled in SST Vol 8 no 1. has been suspended. It will be replaced by a publication of another format later this year.

Schools Project from the Supplementary Benefits Commission

The Supplementary Benefits Commission is seriously considering initiating a programme of education for school children on welfare benefits and the social policy issues associated with them. At present the commission is consulting with the Social Sciences and the General Studies Committees of the Schools Council in order to take their advice on the shape of this project.

All Middle Class Now?

'The middle class in Britain as defined by income, is increasing steadily as more and more industrial workers are lifted into higher pay brackets. The study of social mobility which disclosed this last week added however that in many cases those who climb the financial ladder refuse to climb it in their social attitudes.

'this is a bad thing for our society. The average industrial worker's traditional attitude to his job is that it is just a source of cash; whereas the average middle-class man looks also for responsibility, respect, and satisfaction in life. There has rarely been a time when Britain has needed the second approach more.'

Telegraph 11th Feb 1979

Inequality in Britain today

This pamphlet uses the valuable information revealed by the Royal Commission on the Distribution of Wealth and Income to make a searching analysis of the inequality which divides our society. It deals in detail with the ownership of the means of production, the distribution of income, the effect of taxation and of fringe benefits and tax avoidance. It examines the problem of political inequality; the inequality affecting women; and the inequality in the provision of health, education, housing, food and leisure.

Price 35p (42p by post)

To: **Labour Research Department, 78 Blackfriars Road, London, SE1 8HF**

Please send me .... copy (ies of Inequality

I enclose cheque/PO for £............

Name ....

Organisation..

Address ....

....

DIARY DATES

18th-20th April	Social Theory and Social Change. S.I.P. annual conference Wolverhampton Poly.. **Richard Cheeseman, Wolverhampton Poly. Wolfruna Street, Wolverhampton WV1. 0902-27371 ex.192**
20th-22nd April	Social Science and Political Education. ATSS Easter Conf. in conjunction with the Politics Association.
25th April	World Religions in Radio, TV and Film. SOAS Teachers' course.
4-6th May	The 1980s. U of Sussex Conf. Centre. Options. What future for the 3rd World? Women and the World Science Horizons; Utopia or Oblivion. Approx.£16 **Deputy Director, White House, Chelwood, Sussex.**
9th May	The Nature Nurture controversy (Prof Philip Levy) & A Defence of Physiological Psychology (Gasvin Bremmer) & Social Psychology (David O'Hare). Up-dating for Psychology Teachers. Lancaster U. **Dr Duck 0524-65201 ex.4519.**
19th May	ATSS Council Meeting, LSE, London.
20th June	Child Development (Margaret Roberts) & Cross Cultural Psychology. Up-dating for Psychology Teachers. Institute of Education 20 Bedford Way, WC1. **Margaret Roberts 01-428 0178.** see page 91.
24th June	Japan; resources for teaching. SOAS teachers' conference

(for SOAS courses contact **Richard Tames, SOAS Malet Street, WC1E 7PH 01-637 2388)**

2nd-6th July	'New developments in political studies' Polytechnic of Central London summer school for 'A' level politics teachers. **Tony Taylor, Polytechnic of Central London** see page 164
3-4th July	Political Education in Secondary Schools. 2 day DES/Regional course for teachers. U of Bath. Details **Dr Watson. St Pauls College, Cheltenham.**
4th July	Britains' Role in World Affairs. SOAS 6th form conference
5th July	World History; resources for teaching. SOAS teachers' conference.
23rd-27th July	Methods of Health and Social Education in Middle and Secondary Schools. **TACADE Conference Nottingham** see page 164.
31st August- 2nd Sept.	NAEE annual conference. Worcester College of H.E. Agriculture in Environmental Studies. **J. Palmer, 22 Hawthorndon Ct, Penns Lane, Sutton Coalfield. B76 8JT.**
2nd-7th Sept.	10th International Conference on Health Education, W.H.O. in London. **Conference Centre, 43 Charles St. Mayfair, London W1X 7PB.**
7-9th Sept	Politics Association 10th Anniversary Conference Scraptoft, Leicester. **Geoff Prout, 14 Wakefield Close, Strood, Rochester.** See page 164
14-16th Sept	ATSS Annual conference Totley College of Education, Sheffield.
7-9th Jan 1980	Ideologies, Curriculum Change and Alternative Education. West Hill College, Selly Oak. **Len Barton.** See page 164

T.A.C.D.D.: Methods and Organisation of Health and Social Education in Middle and Secondary Schools

Conference July 23rd-27th 1979
Nottingham University
Residential £80.00, Non-residential £45.00

**Courses Officer, TACADE, 2 Mount Street,
Manchester M2 5NG**

Sociology of Education Conference
West Hill College, Selly Oak, Birmingham
'Ideologies, Curriculum Change and Alternative Education'
Monday 7th – Wednesday 9th January 1980

Michael Apple, Catherine Bird, Rosemary Chessum, Gary Easthope, Tony Edwards, Geoff Esland, Herb Gintis, Chris Hurn, Madeline MacDonald, Roland Meighan, Peter Musgrave, Marie Macey, Ivan Reid, David Reynolds, Mike Sullivan, Ken Roberts, Janet Strivens, Michael Young, The Education Group of the Cultural Studies Dept U. of Birmingham.

Book early there is likely to be a heavy demand for this conference. Contact **Len Barton, West Hill College.**

Political Education
Polytechnic of Central London
Summer School
'New Developments in Political Studies'
July 2nd – 5th 1979

This summer school is a short non-residential course for 'A' level teachers in Politics and although many Sociology Teachers would also be interested, it will focus on matters relevant to the changing syllabus requirements for London & A.E.B. Politics. Provisionally there are sessions of Trade Unions, Voting Behaviour, American Politics and Political Issues such as Industrial Relations, Housing Policy and Northern Ireland. It is possible that Russian Politics will be included. There will be opportunities to meet the examiners.

Further details from **Tony Taylor, Polytechnic of Central London.**

The Politics Association
10th Anniversary Conference
7th – 9th September 1979
Scraptoft Campus, Leicester Polytechnic.

Programme includes: Brian Lapping (Granada TV) and Colin Seymour-Ure (U. of Kent) on 'Mass Media and Politics': TV Workshop – Phil Gabriel, Dennis Kavanagh (U. of Manchester) on 'American Politics' and Guest Speaker Neil Kinnock MP.

Details from **Geoff Prout, Hon. Treasurer, 14 Wakefield Close, Strood, Rochester, Kent.**

Humberside Sociology/Social Studies Association

Anyone in the Humberside (and adjacent) area interested in participating in a local branch of ATSS should contact:

Paul Armstrong, Dept. of Adult Education, University of Hull, 196 Cottingham Road, Hull. HU5 2EQ. Telephone: (0482) 497175 (day) or (0482) 492311 (evening/weekends).

Forthcoming Issues of SST

Vol 8 no 5	Social Studies in the Middle School, edited by Chas. Townley, Preston Polytechnic, Chorley Campus, Chorley, Lancs. PR7 1ED Copy date April 10th 1979.
Vol 9 no 1	Open Edition edited by Roger Gomm. Copy date August 15th 1979.
Vol 9 no 2	Media Edition edited by Peter Martin and Roger Gomm. Copy date October 5th 1979.

SHORTS

The purpose of this page is to signal the existence of interesting articles pamphlets and so on which might otherwise have escaped the notice of members. We are particularly interested in noting items in fringe magazines or other journals which are not widely read by social science teachers. So if you come across a piece which you would like to share with other readers please write to Roger Gomm. 1 Cross Green, Cottered, Buntingford, Herts.

New Equals, No. 6 December 1978
This is a special issue on 'Youth for Racial Harmony'. It contains a supplement which may be most useful for social studies teachers, based on material prepared by the British Youth Council. This material is designed for teachers and youth leaders with two aims in mind: (1) 'to give accurate information, to counter myths and stereotypes' and (2) 'to bring about some change of attitude in those who hold prejudice.'

The supplement suggests methods of teaching race relations to meet these aims. It lists several films, games, simulation and role play exercises, as well as providing a bibliography of books and other publications, including items that are obtainable free from the Commission for Racial Equality. The remainder of the supplement is useful as discussion and teaching material, under the subheadings of education, employment, immigration, housing, 'sus' and the National Front. The supplement also provides useful addresses, some guidelines as to what both teachers and students can do, as well as stating some 'facts' in answer to some of the common 'myths' regarding race and immigration.

Education Journal, Vol. 1, Nos. 4/5 December 1978 – February 1979
This double issue contains a couple of interesting articles on the curriculum which should be of interest to teachers involves in developing or innovating multi-cultural curricula. 'Teaching Multiculturalism' is an account of the development of a multi-cultural curriculum in a secondary comprehensive school (Sidney Stringer in Coventry), and the problems both encountered and created. It is argued that children must be taught in mixed ability groups, that children in an alien society don't want to be different, although they are rejected as such, and that the school must get all children to accept and respect ethnic differences.

'The Curriculum and Social Change' makes a similar point in that the curriculum needs to respond to social changes – in a multi-cultural, multi-racial society, the curriculum needs to 'reflect a sympathetic understanding of the different cultures and races'.

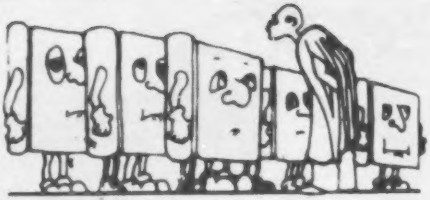
Single or multiple copies of both **New Equals** and **Education Journal** can be obtained free of charge from CRE, 10/12 Allington Street, London, SW1.

Paul F. Armstrong

Third World Quarterly Vol 1 no 1
This is a new publication on development topics published four times a year at a subscription of £10. It seems to add to journals such as the Institute of Development Studies Bulletin, and the Journal of Development Studies in providing detailed information and theorising lacking in the Guardian Third World Review, New Internationalist or War on Want Publications. This first issue contains articles by Samir Amin and by Ali Mazrui among others, a forum section on work in progress, and a long and useful section of reviews. The latter can be especially recommended for anyone who wants to know whats available on the 'North South Dialogue' Available from **New Zealand House, 80 Haymarket, London SW1Y 4TS.**

Journal of Development Studies July 1978
Contains Alan MacFarlane's paper 'Modes of Reproduction'. MacFarlane well known for his studies of Witchcraft and Magic in Tudor and Stuart England, and one of Cambridge 'Historical Demographers' here provides an excellent treatment of the relationship between birth rates and social and economic conditions in pre-industrial England and thus provides data which throws considerable doubt on both Marxist and Weberian theorising about the family in pre-industrial societies. As in so many other ways pre-industrial England again appears to be very different from the majority of peasant societies elsewhere. A very short version of the paper appears in **'Man, the Journal of the Royal Anthropological Institute Vol 13 no 4 Dec. 1978.**

Roger Gomm



REVIEWS

Reviews Editor: Stephen Moore

Reviewing for 'The Social Science Teacher'

With the constant publication of new books and teaching materials in the social sciences, one of the most important services 'The Social Science Teacher' can offer is accurate, up to date reviews by teachers themselves. If you feel you could write a review of a new book, why not send one to me, and if it is good enough we will publish it. Alternatively send me your name, address, the subjects and age ranges you teach and I will put you on our list of possible reviewers for books sent to us by publishers.

Write to: Stephen Moore, Reviews Editor, 92A Valkyrie Road, Westcliffe on Sea, Essex.

Victims of the Miracle

by Shelton H. Davis, Cambridge University Press. 1977. £3.75.

This book is about the Indians of the Amazon Basin and the consequences for them of Brazilian efforts to develop the area. The author is Director of the Anthropology Resource Centre at Cambridge, Massachusetts. By coincidence I read this excellent book immediately after brushing up against Andre Gunder Frank's classic Marxist analysis *Capitalism and Underdevelopment in Latin America*. Frank opens his essay on the Indian 'problem' in Latin America thus:

> *"The 'Indian problem' in Latin America is in its essence a problem of the economic structure of the national and international capitalist system as a whole. Contrary to frequent claims, the problem is not one of the Indian;s cultural isolation, still less one of economic isolation or insufficient integration."*

Likewise David says in his Introduction:

> *"The central contention of this book is that the massive amount of disease, death and human suffering unleashed upon Brazilian Indians in the past few years is a direct result of the economic development policies of the military government in Brazil. In broadest terms, what I wish to demonstrate is how the presen situation of Brazilian Indians is structurally related to the much acclaimed, but little understood, 'economic miracle' in Brazil."*

Both authors see the experience of the Indians as being closely related to wider economic developments rather than as some inevitable consequence of the twentieth century. Frank's historical and theoretical study is on a larger canvas than Davis' but both are concerned with questioning values such as 'growth' and 'development' which are buried deep in modern Western consciousness. Having said that, it should also be made clear that Davis does not explicitly follow Frank's theoretical perspective and his protest is more generally humanist rather than specifically Marxist.

The main thesis of Davis' book is that until the military coup in Brazil in 1964, the Brazilian government had largely followed a nationalistic policy of protecting the resources of the country in generaly, and Amazonia in particular, from foreign investment. On the whole, while hesitant and sometimes contradictory, this policy had worked in favour of the Indians. The necessity of integration was often declared but no action taken. So the Indians remained undisturbed with the exception of occasional brushes with prospectors, missionaries and government agents. When Indian life was seriously disrupted the government made some effort to ameliorate the situation and in 1952 the Xingu National Park was established to which threatened villages could be moved and helped to re-establish a stable way of life.

In 1964 Brazil came under military rule. Davis hints that there is some suspicion that foreign multinational companies were implicated in the coup. Whatever the truth of this it is certain that the coup worked in their interests. Since the coup there has been an explosion of foreign investment in Brazil. The four main areas of investment which have affected the Amazon Basin are roads, minerals, large-scale commercial agricultural (called 'agribusiness') and forestry.

Davis examines the effect of all these developments on the Indians. One way or another the consequences are literally death and destruction. Disease is perhaps the worst consequence. Contact with white men almost invariably leads to the death of large numbers of Indians from diseases such as influenza, measles, malaria and tuberculosis. But other factors can also lead to disease. In certain parts of the amazon Basin there is an outbreak of a disease called African river blindness spread by a tiny blackfly. It seems there is a connection between the spread of the dangerous blackfly and the deforestation caused by road construction.

Hunger and disease are also caused by cattle invasions. The establishment of large-scale ranches each involving hundreds of thousands of head of cattle have led to a reduction in the game supply of the Indians living in adjacent areas.

Finally, the Indians are sometimes simply chased from their traditional lands by mineral prospectors or ranchers and not infrequently their women are raped and the men killed.

To some readers, no doubt, little of this is news. From time to time the English press has given publicity to events in the Amazon and Adrian Cowell's famous film *'The Tribe That Hides From Man'* focussed interest on the area. However, Davis offers fa sober analysis of the economic, political and anthropological context of the Amazon Baisn and presents a mass of data in a readable fashion. Material in the book could be useful in various courses — geography and environmental studies certainly, anthropology and probably economics and sociology too. It could be read easily by most A-level students and it offers the basis of many handouts for younger students. It is also an invaluable source of further references for any teachers who wanted to develop a systematic course on the Amazon Indians. All in all htis is a book which should be in every school and college library.

Chris Brown,
West Midlands College of Higher Education.

'The sociology of Rock'

Simon Frith. Constable 1978. £3.50

Target Group: teachers and able 'A' level students.

> *"Over the last twenty years rock has become the most pervasive form of popular culture and the most prosperous part of the entertainment industry. But, despite the millions of words that rock has inspired, our understanding of it as a mass medium remains sketchy. The rock world's account of itself still rests on a confusing concoction of myth, fantasy and commercial hype, and outside commentators remain depressingly prone to ignorant sneers and instant generalisations. The purpose of* **The sociology of rock** *is to take rock seriously as a social phenomenon and to get its story right.*
>
> *The book begins with a critical analysis of youth culture. Simon Frith examines both sociological theories and media images and argues that in order to understnad youth music we must first understand youth leisure: by analysing the place of different youth groups in production, it is possible to make sense of the different uses and meanings of rock.*
>
> *The book then reverses its approach-looking at how records reach the consumer market and giving a detailed account of how the music business makes records and money. Particular attention is paid to the importance in the rock process of radio and the music press.*
>
> *In the final section of the book Simon Frith analysis rock as ideology — examining the culture of rock musicians, investigating rock's musical roots, and assessing its importance as a mass medium. Rock fans have always been rightly suspicious of sociological accounts of their music, but, although* **The sociology of rock** *has no pretensions to music criticism, it does provide an account of rock that is important for anyone with an interest in British popular culture. Rock fans and rock haters alike should read it."*

So much for the account of the enterprise on the back cover of the book itself. It is followed, typically enough, by a brief biographical note on the author. *"Simon Frith is lecturer in Sociology at Warwick University. He was educated at Oxford and the University of California at Berkeley, and has been writing about rock since 1969 . ."* These two pieces of backcover rhetoric, factual information, are, taken together, indicative of the book itself in that they offer a static view of history, of social relations and social practices. As the 'blurb' says, *"Rock fans have always been rightly suspicious of sociological accounts of their music . . "*, and yet the general 'feel' of this book itself does little to dispel, or more importantly, explore this apprehension. Certainly there is still a *'layman listen to the expert'* mood inherent in the text, (if not perhaps in its conception) which reflects some of the weaknesses of professionalised social science. The idea that someone could have been *educated* at 'Oxford and the University of California' is patently a misnomer. It not only suggests but reflects and replicates a notion of social place within knowledge acquisition that hardly satisfied the sceptical mind. This notion of knowledge, of indeed an epistemology, also reflects a scientism; one of the characteristic weakness of 'English' sociology. That we can speak of *"The* sociology of rock" (my emphasis) suggests a paradigmatic objectivity that both frightens me and makes me suspicious. There is here a delineation of theory that has little to do with theorizing, and has more to do with a static formulation of a phenomenon's place within a set and ordered world of thought. It invokes that feeling in me as suggested by Raymond Williams that much done in the name of 'theory' or 'critical' sociology, and then professed, provokes *". . the last sad look of the voluntarily damned"* (Intro. to 'Racine' by Lucien Goldman 1972). In short there is little humanness about this book by Frith; there are no surprises, no leaps forward in thought, here.

Having said this, let me go on to say that a good deal of the content of the book is interesting and of use to the teacher of sociology.

The section on Youth will provide good background material for an 'A' level course on youth and youth cultures. For example, Frith examines, and finds wanting, the 'sub-cultural theories' of youthful attitude formation and behaviour. Considering the enormous influence of this perspective at the present; particularly with youth and within deviancy studies; this is a helpful resource. Frith does interestingly enough, raise a gender dimension to his discussion. This could form the basis of argument within sociology classes about cultural specificness and gender relations. Frith's section on the Rock music Industry, 'The production of Rock' contains a great deal of detailed information; (reflecting the influence of Charlie Gilett on Frith's writing). Certainly Frith offers us a useful run-down of the record industry and associated activities. He also outlines some concern with the nature of leisure and 'leisure industries'. Here we have something of a discussion on the presence of alienation in 'leisure' (as an aspect of non-work) in relation to Youth's work time and practices. Here again this can be used as a case study for Work and Leisure Issues in the 'A' level syllabus. However, there is an unconvincing feel about his discussion of 'Rock production'. Firstly, it is too conspiratorial, too concerned to see manipulation, (when it certainly does take place) as part of social structures and unproblematic an idea. Too much emphasis is placed upon the consumptive roll of Youth, almost to a degree supporting the conventional wisdoms of our epoch that consumption has entirely replaced production as the dominating human economic activity. Surely one of the central contradictions of capitalistic production is that *it is* Janus-like, that there are inherent relations which are both repressive and potentially progressive. This contradiction, within capitalist society, within culture, as drawn out by Walter Benjamin (who Frith mentions), and, say, Raymond Williams and John Berger (who surprisingly he does not); needs to be seen in relation to both producers and consumers. Not just in the Rock Industry, but in the rock music life style as well. For example the recent support for 'Rock against Racism' is not just in the sense of Rock as a noun, but essentially, crucially, in terms of rock as a *verb*.

It is true that dominant ideology attempts to mask class struggle and class struggles as part of social development. It is true that the existing commercial nexus and capitalistic relations of 'Rock' reflects a tenacity and ability to accommodate certain innovations (especially of the Young) and social changes, changes in values etc. However, such 'elasticity' is forever and everywhere being stretched more and more to breaking point. Any discussion of culture, or aspects of culture like Rock, needs to reflect this.

John Astely
Oxford CFE

Handbook for Economics Teachers

Edited by **David J. Whitehead**
(Heinemann Educational Books, 1979)
307 pages. Price: £7.50; paperback

This Handbook follows on from David Whitehead's successful editing of 'Curriculum Development in Economics' (Heinemann Educational 1973) but takes matters a stage further in attempting to provide 'an indispensible manual for economics teachers in schools and colleges of further education'. Produced in conjunction with the London University Institute of Education, it represents a wealth of useful information for new or existing teachers drawn from the practical experiences of some forty-seven teachers from schools, colleges and universities throughout Britain and abroad. Whitehead's aim in editing such a book lies in his disbelief in J.M. Oliver's earlier conclusion that 'when I come right down to it, I hope to live and die an old-fashioned 'sock-it-to-them' teacher', as well as a rejection of the situation that, according to Burkhardt, exists where conventional 'chalk-and-talk' teacher activities are still commonplace in schools 'so much so that one can be forgiven for believing that secondary school students succeed in understanding economic issues and principles despite their teachers rather than because of them'.

In most aspects, Whitehead's skillful editing of varied subject material has gone a long way towards helping teachers vary their approach in a way such as to encourage more participatory learning by the student and less of the more traditional passive rote-learning style which in many cases serves not to educate the individual student in a discipline such as economics but rather to indoctrinate him to a series of principles or concepts the true meaning of which he may not fully comprehend.

The Handbook seeks to promote and achieve a more flexible learning method by illustrating various suggestions on the style of teaching, on forms of assessment with groups of different age ranges and of mixed abilities, the use of resources to supplement the blackboard, project work, field work, class games, simulations and role-playing exercises, and so on.

The book is arranged in five sections. Sections one and two concentrate on the teaching of economics to the 13 to 16 age range; sections three and four deal with the subject as taught to the 16 to 18 age range; and section five is devoted to various aspects which incorporate assessment methods, resources and the organisation of the department and teaching programmes. Despite the fact that Whitehead limits the categorisation to these age ranges it in no way restricts the teacher to merely using such material up to the sixth form level. Much of the material is useful for teaching economics on wider ranges of courses; for example at colleges of further education and colleges of technology many of the simulation games would prove of extensive use on existing ONC, OND and first year HNC levels, as well (indeed …even more so I would suggest) as on future Business Education Council courses — certainly at the General and National levels. The importance within these newer courses of 'research' assignments and so-called Cross-Modular assignments would greatly benefit by being based, at least in part, on some of the exercises included in this handbook.

Most of the topic areas on economics syllabuses are covered in this handbook, the only major exception being on comparative economic systems where there is extensive coverage in other published works.

In section one (in the teaching to the 13 to 16 age range) the material tends to be largely concerned with laying the groundwork for economics courses and teaching. There are, therefore, chapters dealing with syllabus design for pre-A-level courses; the use of worksheets and self-instructional material; and the organisation of project work to name but three. Section two moves on to deal with suggested ways of teaching particular topic areas. The chapters on The Firm (as part of the 'Understanding Industrial Society' project geared to the AEB O-level exam 'British Industrial Society') is very worthwhile. There are also well worked out simulation games in this section on Division of Labour and Money and Banking. The other chapters here deal with industrial policy and its regional applications, employment, comparative costs and trade, wholesaling and retailing, population and the welfare state. The last of these, however, concentrates more on an evaluation of the problems of teaching about the welfare state than any alternative suggestions on the teaching approach.

Sections three and four (on the 16 to 18 age range) follow the same pattern as before, namely: the problems and organisation of teaching within this age range (in the case of section three) and the teaching of particular topic areas to these groups (for section four). In section three the chapters on the organisation of individualised learning in colleges and on the use of visiting speakers are very useful. In section four, the chapter on Supply, Demand and Price, whilst being very lengthy does not really differ in any significant way from what would be found in any adequate textbook. The Monopoly Demand and Supply game would, in the event, be most useful but would also require extensive preparation beforehand by the teacher and diligent briefing and de-briefing of the class. This would also be the case with the Oligopoly game included here. The chapter on the Theory of Distribution is very good and provides interesting information and applications of the theory which the teacher could build upon. There is also a further Money and Banking game in this section which I have used in teaching at Southend College to students on professional (mainly OND) courses, which has proved extremely useful to illustrate: the structure of a commercial bank's balance sheet; the importance of cash and other liquidity ratios; the objectives and achievement of profits by individual banks; and to illustrate the operation (and limitations) of the process of credit creation. The advantage of this particular game is that the teacher, as an outsider to the process, can act in the place of the Bank of England to manipulate various factors within the competitive Oligopoly process and, as such, the game also serves to illustrate the effectiveness of simple monetary policy measures. Although Whitehead has included this simulation in the 16 to 18 year old range it has proved very useful to groups of older and more able students, as should be the case in any well designed simulation game. Simulation games also exist on the Balance of Payments (viewed at from the additional constraint of a government equally concerned with remaining in power). The chapter on National Income theory is worthwhile although its method of presentation would require students to have some elementary grounding in basic algebra to help with the equilibrium and flow concepts involved.

Section five deals not with the teaching of any topic areas but with resources, organisation and assessment. There are included summary evaluations of existing CSE, O and A-level textbooks; bibliographies on the availability of additional printed and visual material; and, finally, a list of useful addresses both for teachers and students. However, it is but a slight criticism that this final section could be expanded upon in a future edition and an evaluation of the usefulness of some of these sources discussed. Most of the written material contributed in this Handbook has been channelled through past students (now practising teachers) of David Whitehead at the Institute of Education and through contributions by members of the Economics Association with which Whitehead has had a long and influential role and which has published many of these contributions in earlier editions of its journal. Perhaps when further refinements of the aspects in section five are achieved then Whitehead's aim will have been fruitfully achieved. Namely: 'Unless readers feel it is essential to have it within reach, it will not have achieved its purpose'.

Keith Laker,
Southent-on-Sea, Essex

British Elections: Myth and Reality

Author **Geoffrey Alderman**
Publisher B.T. Batsford (1978)
Price: £3.50 (paperback)
Target Group: 'A' level students and teachers

If ever the British electoral system is reformed it will leave a large gap to be filled in the lecture notes of those who have to teach Government and Politics. I hope that the teachers and lecturers who read this book are not too surprised about the political realities of British elections which the author brings to our attention. However Dr. Alderman's book is eminently readable. His survey includes a satisfying amount of historical, legal and factual background material and he draws on impeccable sources such as Butler and Stokes.

The author does not claim to have written an exhaustive study but I found it sufficiently comprehensive for my purposes. I think some teachers would have welcomed a chapter on Local Government elections. Some of the obscurer processes of politics are described very clearly, for example, how parties choose candidates. While not wishing to quarrel with his point that selection is narrowly based in both of the major parties, I felt he was a little hard on the Labour Party. I have the impression that the 'grass roots' – the wards and sections – of CLPs take more initiatives in putting forward nominations than is the case in the Conservative Associations.

Dr. Alderman's book cannot deprive us of the exciting exercise of calculating every few years the arithmetical unfairnesses of the present system, of seeking out 'minority winners', and so on. But the fundamental issues are thoroughly discussed.

The author makes a vital point in reminding those of us who observed the political scene before 1959 of the enormous impact that television has made in the last two decades.

Teachers and students of 'A' level Government will find the book particularly relevant and it should also be useful to Sociology students. But do elections matter? The nation's recent industrial troubles reinforce the author's point that nowadays parliamentary elections are really about who chairs the meetings when those with *economic* power come together.

E.S.

Family and Friends Counterpoint Series, No 7
Author: **Peter Moss**
Publisher: Harrap Price: £1.75
Target Group: Lower Secondary School

This is the seventh book in a series of social study books designed to look at the major issues in everyday life.

It aims to study the nature of personal relationships both in the family and the wider social network.

The structure of the book is such that each section leads logically on to the next and therefore it is better to use it sequentially although sections can be 'lifted' for use as supplementary material if one is studying a particular aspect in detail in conjunction with other source material.

This is yet again a trendy social study book which relies heavily on illustrative material mostly of the cartoon variety but of its kind it is quite well done. The layout is quite attractive and easy to read and the drawings do not detract from the printed material but are useful in that they help the less literate pupil to understand the message which the author is trying to put over.

Two thirds of the book is given over to the study of the family. It ranges from the difficult business of choosing a husband or wife to the role of the elderly in the family. Changing patterns in family life and the advantages and disadvantaged of the extended and nuclear families is well documented. A useful diagrammatic presentation of the factors which held the family together in the past and which are in many cases being eroded by modern social trends is included.

I particularly liked the section on the problems of the adolescent in the family. Many of the issues raised would evoke a sympathetic response in most pupils in this age group.

Although the pupils might not so easily identify with the issues raised in the treatment of the problems of the elderly in the family I found this section very useful. All the advantages and disadvantages of having 'Granny' to live with you were outlined clearly and unemotionally. All the other alternatives available were also discussed. This section should enable the pupils to understand better the difficulties faced by their own parents having to care for ageing parents and also give them an insight into the needs and the feelings of their grandparents.

One criticism I must make and this applies to many books of this type is the tendency to misspell words (e.g. grate magic p 32) for comic effect. This serves no useful purpose and the effect is lost on the less literate pupil with whom books of this type are frequently used. This can be positively harmful and certainly is not an aid to spelling skills, the lack of which in our children is often referred to by those who worry about falling standards in education.

The section on friendship although short is useful, raising concepts such as likeness and difference, loyalty, honesty, class, race and the difference between love and friendship. The question of sex before marriage is also raised.

On the whole this is a useful book well presented, concise, easy to understand and refreshing in its approach. I particularly liked the way controversial issues were presented factually without resort to opinion and without the use of emotive language.

This could be a useful addition to social study material for first and second year pupils in the secondary school and also for the less able pupil in the upper age ranges.

T.W. Davies

Searchlights Series
Knowing Christine Hambling
Families Peter North
Talk Peter North
Festivals Jenny Mills
Publisher: Nelson Price: 75p each
Target Group: Middle School and first three years of Secondary School

These are a series of social study books of which Peter North is the general editor. Although designed for social study courses they can be used in English classes and in Integrated Humanities courses.

In general I find that each book attempts to do too much and therefore does nothing very well.

'Knowing' by Christine Hambling attempts to explain the different types of knowledge we require both in everyday life and in more specific areas e.g. Historical or Scientific knowledge. Propaganda and the Media are mentioned and the problem of getting ones facts straight when receiving information at second or third hand. On this subject the author uses the old party game of 'Pass it On' showing how a piece of gossip changes in content as it is passed on from one person to another.

Issues

Pollution Threat
Schools

John Love and Carey Edwards

Pollution Threat and *Schools* are the newest titles in the successful *Issues* series for 14 to 16 year old groups of mixed ability. The books, set in the fictional town of Leddersford, present social, environmental and moral problems: pupils are invited to examine the issues and form articulate opinions. Material is presented through a story line closely interwoven with factual information in the form of newspaper and magazine cuttings and reports. *Each book: £0.90*

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The book touches on many aspects of knowledge in an effort to encourage the pupils to look further into the topics raised and the activities section at the back of the book suggest ideas for data collection and library research.

'Families' by Peter North attempts to interest the pupil in the structure and function of the family starting with the inevitable family tree and including topics such as family names, family histories and family heirlooms.

Families in other cultures and alternatives to the family system are also included.

Activities suggested include tracing family names and cross cultural studies.

'Talk' by the same author is basically a study of communication. He discusses the various ways in which we communicate, symbols as well as language and naming and grouping things.

Activities suggested include research into surnames, dialects, special languages such as rhyming slang, deaf and dumb alphabet and codes.

'Festivals' by Jenny Mills as its name suggests looks at the ways in which different cultures celebrate special days and includes of course our major festivals of Christmas and Easter. As well as religious festivals the author outlines how we and other people celebrate birth, marriage and death pointing out that although death is not usually regarded as a reason for celebration that is in fact what we do when we arrange a funeral. In some sultures after the funeral everyone is joyful because death is the beginning not the end.

Customs are also included and the author traces the origins of certain festivals such as May Day etc. Suggested activities include organising a carnival and learning traditional dances.

The presentation of each book is basically similar. Much use is made of photographs and drawings. In many cases the photographs are dark and do not reproduce well. This is especially true of **'Families'** where some reproductions are not enhanced by a rather sickly pink tinge. In some instance the whole page is this peculiar lilac/pink colour which makes it difficult to read the prose.

In most cases only a double page spread is devoted to each topic which does not give adequate scope for the topic. When a large part of this space is given over to illustrative material it further reduces the amount of information which can be conveyed.
information which can be conveyed.

Where there are extended passages of prose this is of a conventional nature with a wider range of vocabulary than one often finds in books of this type. This would appeal to the brighter child but because the scope is so limited it could prove a source of frustration to a child who having had his interest awakened by an interesting topic finds that on turning over the page another subject presents itself and if he wants to know more he must look elsewhere.

For the less literature pupil the illustrations are not clearly explained in a way which he/she can easily grasp. Sometimes the pictures do not always illustrate clearly what is being said in the written passages.

However, anyone who will include a 'Peanuts' cartoon in his book ('Talk' by Peter North) cannot be all bad.

Of the four books **'Festivals'** is the most successful as it more readily lends itself to this rather bitty construction. It introduces the pupil to cross cultural studies in a gentle way and stimulates an interest in other peoples beliefs and customs which would be useful in a multi racial situation as our own particular customs are also included for the enlightenment not only of immigrant children but to give British children an insight into the origins of some of our festivals.

On the whole I feel that these books are not terribly useful. They are not comprehensive enough for the academic pupil nor clear and simple enough for the less able. They rely too much on A) the teacher having considerable additional source material and B) the children being willing and able enough to search for additional material to supplement what the book has given him.

Although not very expensive by todays standards in these times of limited budgets I feel that one could better spend one's allowance elsewhere.

Teresa W. Davies

Do you like survey work... very much, quite a lot, not very much.. or...

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SOCIAL STUDIES 11-13

Edited by Charles Townley

EDITORIAL

"CHIPS WITH EVERYTHING"

"Looking back we must all realise today how much the world in which the modern child is growing up has changed. The general standard of life has improved and life itself is being lived at a faster rate . . . We realise more and more the importance of broadening the aims of education and of placing greater emphasis on the social development of children".

It may be difficult to appreciate that these words were written more than forty years ago, in the Board of Education's Handbook of Suggestions for Teachers, so pertinent are they today. And over half a century ago the Malcolm Report asserted that "education should, whatever form it may take, be related to the needs and circumstances of life". Those notions of change and relevance are, still as important in curriculum debate today as ever they were. Perhaps, even more so.

The current cause for concern is the silicon chip. One type, the microprocessor, can carry out all the computing functions of a computer. The government is concerned to ensure its development in Britain and the D.E.S. has plans for a programme to help schools and colleges become more aware of its implications. All the indications are, however, that most of the effort and resources invested in educational programmes will be concerned with (i) understanding the hardware, (ii) organising, evaluating and cataloguing the software, and (iii) vocational programmes concerned with the development of operational skills and careers advice.

Yet the social consequences could well be more severe than anything we have experienced in our life time. A large increase in unemployment is forecast, so 'education for leisure' will take on a new meaning which has implications for teachers in full-time and continuing education. But the implications for social studies teachers, in particular, are far reaching. Political discussion of the control of resources and the distribution of benefits will have a new immediacy. And the taken-for-granted importance of the work ethic may come to be taken for granted no longer.

It is against the background of such concerns that we need to consider the place of social studies education in the lower secondary school. This edition of the Social Science Teacher reflects the response of schools over the past decade to the pressures for change which have been felt more and more since 1960. James Shaver's paper, taken in conjunction with the Schools Council's recent report on the impact and take up of new materials, offers a sobering view on the schools' capacity to incorporate innovations on both sides of the Atlantic. The papers on the 8-13 Project and MACOS are included because they reflect important views of the way forward, and these have been balanced by papers which indicate something of what teachers are currently doing for themselves.

Anyone for chips?

Inequality in Britain today
This pamphlet uses the valuable information revealed by the Royal Commission on the Distribution of Wealth and Income to make a searching analysis of the inequality which divides our society. It deals in detail with the ownership of the means of production, the distribution of income, the effect of taxation and of fringe benefits and tax avoidance. It examines the problem of political inequality; the inequality affecting women; and the inequality in the provision of health, education, housing, food and leisure.
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THE STATUS OF SOCIAL STUDIES EDUCATION: IMPRESSIONS FROM THREE NSF STUDIES

James P. Shaver, O.L. Davis, Jr., and Suzanne W. Helburn

BACKGROUND

In 1976, the National Science Foundation's Education Directorate commissioned three studies of the status of the science, mathematics, and social studies education in this nation in order to gain a better information base for program and policy decisions about NSF's role in pre-college science education. The methodologies of the three studies were varied to provide differing perspectives on the status and needs of pre-college education.

One study was a national survey of administrators and teachers[1] to obtain responses to questions about such matters as the courses being offered, the textbooks and other materials being used, the time spent in teaching different subjects, and the use of materials from federally-sponsored curriculum projects. The study used sophisticated instrument development and probability sampling techniques. It produced a great deal of data that present a quantitive perspective of what is happening in social studies as reported by participating teachers and administrators.

A second study was a twenty-year review (1955-1975) of the research literature[2] to determine what is known about such matters as trends in instruction, the effectiveness of different instructional practices, and perceived needs in social studies education. Because the constraints on time and personnel did not allow for the review of the thousands of relevant original research reports, the report to NSF on social studies education relied heavily on previous reviews of the research literature.

The third study, Case Studies in Science Education,[3] applied the ethnographic/field observer approach to the task of describing the status of science education in the schools. Data were gathered at eleven sites, each including a high school and its feeder schools and selected (a) to provide a diverse but balanced representation of American schools and (b) to ensure that an experienced field researcher would be available to be on-site for a substantial period of time. To test insights gained in the case studies, a limited national survey was also conducted using questions based on the field observations.

NSF invited the National Council for the Social Studies and seven other organizations of professional educators to submit proposals to prepare interpretive papers for their members on the status and needs of science, mathematics, and social studies education based on the findings from the three studies. NCSS responded with a plan, which NSF approved, to review the three reports; and a task force composed of the three authors of this article prepared a paper. "An Interpretive Report on the Status of Pre-college Social Studies Education Based on Three NSF-Funded Studies." The paper, which has been submitted to NSF, is available through ERIC and from the NCSS central office and Dr. Shaver. It will also appear in a Government Printing Office publication of all the interpretive papers prepared for NSF by the eight professional organizations. This brief article is an Executive Summary of the paper.

THE TASK

The three status study reports, totalling over 2,000 pages, contain an immense amount of information. Our task was not to critique the studies, but to report our impressions of status and need in social studies education as gleaned from the three reports. To summarize and interpret the findings for the 25 to 30-page report specified in the NCSS proposal, we had to be selective. Despite our efforts to protray accurately the status of instruction in social studies as revealed by the reports, our selections and interpretations must obviously reflect our frames of reference. Other readers of the reports will likely make differing selections and interpretations, and exceptions to our impressions will not be hard to find in specific schools. Nevertheless, we believe that our portrayal of social studies has overall validity. We hope that this summary will interest, even provoke, readers to read our interpretive paper and then the reports of the three NSF-contracted studies in order to use the wealth of information there to draw their own conclusions about status and needs in social studies education.

CURRICULUM AND CLASSROOM PRACTICES

Many of the three NSF-supported studies' findings about social studies teaching will seem to some readers to confirm the obvious. For example:

(1) The reports remind us emphatically that the teacher is the key to what social studies will be for any student. The day-by-day classroom experiences of students emerge from teachers' beliefs about schooling and social studies in particular, their knowledge of the subject area and the available materials and techniques, and how they decide, consciously or not, to put these together for instruction. Teachers do not control budgets and so they have difficulty in introducing new programs that depend on financial expenditures. But they typically participate in the selection of textbooks and they are the arbiters of what goes on in their classrooms. They can, therefore, effectively veto curricular changes of which they do not approve.

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(2) The materials from the federally-funded New Social Studies projects of the 1960's and 1970's are not being selected for classroom use. Liberally estimated, from ten to twenty-five percent of social studies teachers are using at least one of the project materials.

(3) The dominant instructional tool continues to be the conventional textbook, and longtime bigsellers continue to dominate the market.

(4) The curriculum is mostly history and government, with geography included at the elementary and middle/junior high levels. There is little inter-disciplinary teaching, and little attention to societal issues.

(5) The dominant modes of instruction continue to be large group, teacher-controlled recitation and lecture, based primarily on the textbook.

(6) The "knowing" expected of students is largely information-oriented. For students to demonstrate learning acceptably in discussions and on tests, they often have to reproduce not only the content but the language of the text. Experienced-based curricula — involving, for instance, community participation — are rare, as is "inquiry teaching." Students typically are not encouraged to develop systematic modes of inquiry and reasoning. Generally, they are expected to learn and respect understandings that come from others, assumedly validated, but by processes that are not explicated, much less brought up during classroom discourse to be examined and applied by students.

(7) Teachers tend to rely on external motivation. Students are not expected to learn because of their own interests, but for grades, for approval, because doing one's lessons is the thing that is done at school.

(8) Students generally find social studies content and modes of instruction uninteresting. This is not to say that students are treated indifferently by their teachers. To the contrary, teachers like their students, and are concerned with their personal and academic well-being.

(9) Affective objectives are rarely an explicit part of the curriculum. Implicitly, content and classroom interactions are typically used to teach students to accept authority and to have them learn "important truths" about our history and government.

TEACHERS' VIEWS OF SOCIAL STUDIES AND SCHOOLING

Teachers tend not only to rely on, but to believe in, the textbook as the source of knowledge. Textbooks are not seen as support materials, but as the central instrument of instruction by most social studies teachers.

This view of the textbook as authoritative is one factor that stands in the way of teachers involving students in thinking. The text is not challenged as an exercise in analysis. Moreover, tests typically emphasize textbook knowledge, rather than skill objectives. Teachers also see inquiry as too demanding at the students' level of intellectual development and self-discipline, and, partly for those reasons, largely unproductive. Instructional time is considered too valuable to squander by having students formulate problems and pursue answers. Moreover, typically teachers have experienced few models of inquiry teaching, in either their pre-college or college courses. And, many report a need for training in inquiry teaching skills.

Perhaps even more important, textbook-oriented teaching fits well with a major goal of science, mathematics, and social studies teachers — the socialization of students. Part of the socialization is school-related: preparing students for "something to come" — for the skill, subject matter, and decorum demands of the school generally, and of the teachers at the next grade level in particular. An important goal is to teach students how to learn from printed and other instructional materials. There is also a citizenship component to the socialization involving the advocacy of "American" values and a commitment to inculcate them. Contrary to speculation by a few social studies specialists, there does not appear to be two distinct groups of social studies teachers — those who teach social science and those who indoctrinate. All teachers, unless completely disillusioned or intimidated, indoctrinate, although in defferent degrees, with different tactics, and stressing somewhat different values.

Teachers' perception of their socialization role fits the sociological and anthropological view that preserving and perpetuating the values of the society are functions of its formal educational institution. Parents tend to accept this view of schooling — that socialization is a legitimate goal and that knowing or being exposed to certian content is an important means of socialization, not just an end in itself. Because of this accord in the perspectives of parents and teachers, there is little concern among social studies teachers about the teaching of controversial issues. Teachers' view tend to agree with the community's views (in part because hiring criteria include, explicitly or not, sensitivity to local norms); so teachers give up none of their integrity by not venturing too far into uncomfortable topics. This, of course, contrasts sharply with official NCSS views that social studies teachers are deeply concerned about how to deal with controversial issues in ways that will not arouse community criticism. Handling controversial issues may well be an important problem for the small proportion of social studies teachers who belong to NCSS, but they appear not be be representative of teachers at large in this regard.

A similar conclusion can be drawn in regard to the "back to the basics" movement. Some educational leaders believe that social studies teachers disagree with the renewed emphasis on the basics of reading and mathematics because it conflicts with their concern for teaching students to be reflective, active citizens. Instead, social studies teachers generally appear to be supportive of "back to the basics," especially with its emphasis on reading — for reading is at the heart of a textbook approach to instruction. Even in elementary schools, where the hours per week spent on social studies and science instruction seem to be low and declining, teachers support the heavy allocation of instructional time to the basics of reading, writing, and arithmetic.

Ironically, perhaps, a major concern of social studies teachers is with student motivation — lack of student interest and dwindling willingness to do assignments just because the teacher says they are worthwhile. Despite being perplexed by student apathy, teachers generally do not make the possible connection between the lack of motivation on their students' part and their own reliance on textbook/content based, teacher dominated instruction.

TEACHERS AND THE "IVORY TOWER"

The common complaint of teachers about "ivory tower" professors makes particular sense given the teachers' perspective described above. Teachers tend to devote their attention to different aspects of teaching than do professors and curriculum developers. They are not particularly interested in debates about such matters as pedagogical styles, different ways of organizing curricula, social science-social studies distinctions, and textbook biases. Rather teachers' concerns centre on classroom management and socialization — the matters that must be handled to survive each day and to gain and maintain respect in a social system made up of other teachers, administrators, parents, and students. Professors and curriculum developers rarely appreciate the need that teachers perceive, to use content for control and socialization purposes. For example, teachers give extra homework to errant students as punishment. They also teach "facts" in U.S. history, not because the details will necessarily be remembered and used, but hopefully to create for each new generation an aura of American greatness. Subject matter specialists usually see such control techniques and socialization efforts as, at best, necessary evils.

Not surprisingly, given this contrast, teachers tend to turn to other teachers for stimulation and assistance (although they do report that a fair proportion of their information about new materials comes from college courses and professional journals). They judge in-service institutes to be useful when they allow the sharing of "bags of tricks." Teachers often see the district supervisory personnel from whom they might receive assistance as, like professors, not fully aware of the "realities" of the classroom. They are often as hesitant about supervisors' efforts to improve instruction as they are about those of professors.

This impression of the perspective of teachers also helps to explain the lack of acceptance of the federally funded New Social Studies materials. The teachers saw, or sensed, the incompatibility between the developers' purposes and their own. Not only was the achievement of goals they deemed important threatened by the emphases on inquiry and on cognitive learning as an end, but their central classroom management techniques were challenged. They judged the new materials as likely to work only in exceptional situations, with elite groups of students who had attained the "basics," including proper self-discipline. The legitimacy of this view has not been given adequate recognition and attention by social studies specialists.

RESEARCH

Three brief comments about research: First, the Case Studies in Science Education indicate the importance of involving teachers in defining educational research needs and as sources of otherwise unobtainable information about the realities of the setting in which new instructional techniques and curricular materials must be tried. A second, related observation is that the ethnographic approach to research affords a richness of description that has great potential fruitfulness for understanding social studies education. Certainly, new research strategies are needed. For, thirdly, the Review of Literature identified major gaps in our research-based knowledge about teaching social studies and indicated, as prior reviews have doen, the lack of cumulative research findings in social studies and indicated, as prior reviews have done, past research and because most social studies research is not relevant to teachers' concerns, the reported lack of attention by teachers to educational research findings probably has little detrimental effect on social studies instruction.

CONCLUSIONS

Social studies education must be viewed in terms of contrasts and contradictions. The overall picture is one of stability in dominant modes of instruction. Yet, there are instances of innovation and change. These will seem particularly evident to the professionally active members of NCSS. Also, there is a national sameness in curricula, due in large part to the similarity in course offerings and the use of common textbooks. Yet, because teachers have a great deal of freedom in making the day-by-day teaching decisions, there is variety in the social studies experiences that students have, even in adjacent classrooms. The case studies reveal much unimaginative teaching. But there also are examples of brilliant, inspirational teaching. Much of what goes on in social studies classes does not reflect the hopes and desires of social studies specialists. At the same time, there is reason to reconsider whether current social studies instruction is not fulfilling important socialization functions. Things in social studies are, then, neither as good as some would claim nor as bad as others would complain. Neither despair nor euphoria seems appropriate. And, the implications of present status for future courses of action will seem evident to some persons (whose views will often contradict one another), and unclear and puzzling to others.

We have not said much about needs in this Executive Summary. Some are implied. But facts do not speak for themselves, and data do not dictate needs or point toward the desirability of specific changes. These depend on the value assumptions one brings to the data. Some readers may, for example, jump to the conclusion that our discussoin of the textbook orientation of much of social studies teaching implies a value judgment that social studies instruction is inadequate and must be changed. To the contrary, these new data indicating the preponderance of textbook recitation-discussion in social studies have led us to reflect on the reasons that teachers continue to base instruction on the textbook. For instance, how realistic is it to expect inquiry teaching from all teachers, many of whom have not themselves experienced inquiry model teachers, and who face the demands and constraints of every-day teaching – facing several classes each day (or at the primary grade level, one class all day), filled with youngsters with varying goals and expectations, many of whom have no conception of being in school to learn and some of whom do not want to be there for any reason? The teachers' persistent emphasis on socialization also raises questions about the legitimate role of schools. We believe these questions have not been addressed satisfactorily by social studies specialists – who have their own indoctrination biases toward other learning goals.

There are many provocative findings in the reports of the three NSF-funded studies, although what provokes and what needs seem apparent will be dependent on the reader's assumptions about what is good and possible. The reports can be the basis for much worthwhile thought and dialogue within the profession. For those who want a fuller sense of that potential, we recommend a reading of our longer interpretive paper to NSF. Then, of course, we urge you to turn to the three study reports themselves – to check our interpretations and build your own, to gain insights into the factors that militate against the social studies "intelligentsia" having much influence on what happens to students in classrooms, to generate research ideas and consider research strategies, and, as a classroom teacher, perhaps to gain a better sense of one's place in American education.

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HISTORY, GEOGRAPHY AND SOCIAL SCIENCE 8-13

Fred Thompson

The Primary School Survey by H.M.I. recently published, draws attention to marked deficiencies in the teaching of the social subjects in primary schools. On reading this Report, one gains the impression that children are still taught in archaic ways, deprived of the opportunities to exercise the imagination in the way that the social subjects allow, when gifted teachers have free rein. Other criticisms could be made in respect of the social subjects; they ae subordinated in favour of the basic subjects, for literacy and numeracy are prime factors used by parents to exert pressure upon primary schools and to indicate measures of success or failure. Moreover, literacy and numeracy are quite easy to assess, something that is much more difficult in the modern approaches to the social subjects. The social subjects cover wide areas of knowledge, so wide that the process of selection is frequently conditioned more by a teacher's own interests and less by the children's needs. It must be added that the social subjects raise contentious issues, the issues of our time like racism and freedom; many teachers are unsure of their own position and shy away from contention, while others prefer to shield children from some of life's more blatant canvases.

To re-echo the Survey, in some schools there is still dependence upon one set of class textbooks, the lesson – yes, *the* lesson – being based upon the reading of a chapter followed by comprehension. Still in some schools, facts and their acquisition constitute the sole aim of the teachers. In others, opportunities for environmental study are jealously rationed and children are deprived of teaching's greatest natural resource. This is in 1979, ten years after Plowden; so much has been accomplished in these years, but so much more remains to be done. This is not the place to make a case for more inservice education; enough to say that now is the time to develop an inservice programme that would awaken for some, and reinforce for others, an awareness of the vital ingredient that the social subjects together add to the curriculum.

Children must be made aware of time, place and society; more important, they must be awakened to their own vital roles in the world that they are being educated to inherit.

Time, Place and Society is a Project that was born of the **Lawton Report** (Schools Council Working Paper 39, 1971). It was developed at the School of Education, University of Liverpool, under the direction of Professor W.A.L. Blyth. The three Bs of the preceding decade, Bloom, Bernstein and Bruner, had kindled an interest in curriculum development that was to sweep like a bush fire through English education, destroying complacency and fertilising ground once barren, with the seeds of purpose and intent, which would grow to promote enquiry into children's learning and into the very substance of that learning. In **'Curriculum Planning in History, Geography and Social Science 8-13'** there are points of contact with the taxonomy, with the spiral curriculum and with the "integration paradigm" just as there is an acknowledgement of Piaget, while recognising his limitations in respect of the social subjects. It would be true to say that a profound influence upon the Project Team was found in the writings of Hilda Taba, particularly in respect of the importance of questioning in the development of cognitive skills and most of all in the identification of a concept based approach to learning. Nevertheless, what emerges in **"Curriculum Planning"** is a realistic appreciation of the contribution that the social subjects can make in the middle years, and an independent approach to its implementation in schools.

The Project has three bases: –

1. the four 'variables' that it identified;
2. aims and objectives;
3. key concepts.

1. The four 'variables'

The 'variables' are children, teachers, schools and environment. How different each is, and how complex their relationship becomes can be seen any day, every day, in all schools. Children are infinite in their variety, markedly individual in different situations; the accomplished guitarist is unlikely to be the school centre forward, but each will make a unique contribution to the school on concert nights and match days. Teachers too have singular differences, one with artistic skills that fill the spaces in hall and corridor with displays that show elegance and taste, illuminating the children's experience of beauty, while another is an enthusiast in field work, and probably a railway "buff" as well. Schools that range from the one or two teacher rural village type to the 'gaunt satanic mill' of the inner city; from schools where there is comprehensive education, special education, selection at 11 and separation at 8 or 11 or 12. Environment, including the social environment with parental pressure and without it, offers learning experiences in city streets, in farms, factories, and in the rich variety of British landscapes; how wealthy are the children whose teachers can exploit what is free for the taking. There is so much embodied in the variables, so much that is individual and particular, and so much scope within the school system; the Project summed up its consideration by saying "each situation is unique".

Hence, there are no prescriptive models or systems to be implanted into teachers' work schemes. Instead there are ideas for development and approaches that can be adapted as circumstances indicate.

2. Aims and objectives

Skills			Personal Qualities
Intellectual	**Social**	**Physical**	**Interests, Attitudes Values**
1 The ability to find information from a variety of sources, in a variety of ways.	1 The ability to participate within small groups.	1 The ability to manipulate equipment.	1 The fostering of curiosity through the encouragement of questions.
2 The ability to communicate findings through an appropriate medium.	2 An awareness of significant groups within the community and the wider society.	2 The ability to manipulate equipment to find and communicate information.	2 The fostering of a wariness of overcommitment to one framework of explanation and the possible distortion of facts and the omission of evidence.
3 The ability to interpret pictures, charts, graphs, maps, etc.	3 A developing understanding of how individuals relate to such groups.	3 The ability to explore the expressive powers of the human body to communicate ideas and feelings.	3 The fostering of a willingness to explore personal attitudes and values to relate these to other people's.
4 The ability to evaluate information.	4 A willingness to consider participating constructively in the activities associated with these groups.	4 The ability to plan and execute expressive activities to communicate ideas and feelings.	4 The encouraging of an openness to the possibility of change in attitudes and values.
5 The ability to organise information through concepts and generalisations.	5 The ability to exercise empathy (i.e. the capacity to imagine accurately what it might be like to be someone else).		5 The encouragement of worthwhile and developing interests in human affairs.

In the table of objectives, described by Hilda Taba as 'roads to travel', while there are echoes of Bloom's taxonomy, there is an originality of purpose that identifies the social subjects. By including in its aims, empathy, critical thinking and autonomy, the project is able to design a close relationship between these and its table of objectives, viz: —

Critical Thinking	Intellectual Skills 4.5.6 Social Skills 2 Personal Qualities 1.2
Empathy	Intellectual Skills 5.6 Social Skills 2.3.5 Physical Skills 3.4 Personal Qualities 3.5
Autonomy	Social Skills 4 Personal Qualities 2.3.4.5

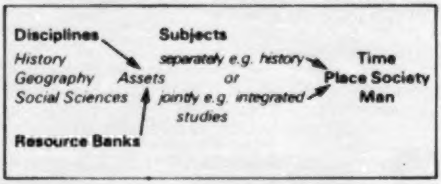
Moreover, by Taba's definition the road have no end, there is always the rainbow's end to be pursued, and progress can continue long beyond the age of 13, just as it will have started long before the age of 8.

The Project divides intellectual skills into low level numbers 1-3, and higher level 3-6. It is generally true that many teachers do not go far beyond the lower level skills. It is easy to give a "good" mark for a beautifully illustrated traffic flow diagram, which illustrates intellectual skills 1 and 2; it is much more difficult to evaluate the information and to go further to consider, for example, why so many vehicles have only one driver, the demands that this makes upon local road systems at peak periods, the impact of this upon the nation's fuel consumption, and the possibility of increasing public transport services with all the pressures that this would generate. Because of the difficulty, and because of the uncertainty that is created, so often it is neglected and children lose great opportunities to begin to understand the complexities of society today. The Project evokes challenge, and admits to contention, while urging teachers to accept that these are unavoidable in any modern approach to the social subjects. Children are no longer like the empty coffers of Pharoah in Egypt, waiting to be filled by the seven plentiful years of bounty promised by Joseph, instead, they are seen to have critical and enquiring minds; they are active initiators and participators in the learning process.

3. Key Concepts

There are no knowledge objectives in the table. Facts and their acquisiton have bedevilled the social subjects since 'capes and bays' and "In 1492 Columbus sailed the ocean blue" were adopted as the keys to the kingdoms of geography and history.

There is wide acclaim for "**Mastermind**", but much less for the designers of the capricious machines in "**The Great Egg Race**". One requires the acquisition of facts and the ability to recall, the other is skill-based and demands the utilisation of knowledge to solve specific problems. The fields of knowledge are vast; in the disciplines called history, geography and the social sciences there are sub-disciplines in their own right. The Project acknowledges the disciplines and in its objectives it expects that the skills peculiar to geography, for example in location, or to history, for example in archeology, be embodied in the general intellectual skills, and that curiosity be fostered through questions specific to these disciplines. The resources are seen as assets to be realised in the teaching of the social subjects, which focus upon man in relation to **Time, Place and Society**: –



Each discipline has a variety of contributions to be used; all have commonality in their concern with man. Each has an immensity of content and it was with this in view that the Project Team identified what came to be called the **Key Concepts**. The Project Team chose to identify common elements that would enable the subjects to be viewed as resources in inter-relation without destroying their separate identities and seven elements were selected, particularly, for their relevance to major social issues of modern times.

The key concepts are as follows: –

Communication **Power** **Values and Beliefs** **Conflict and Consensus**	*These are seen as* **substantive,** *i.e. concerned with subject matter*
Similarity/Difference **Continuity/Change** **Cause/Consequence**	*These are the* **methodological** *concepts concerned with ways of analysing subject matter*

The substantive concepts relate to, and are the foci of, many, more limited, concepts that, in their simplest forms, are the basic terminologies of the disciplines. Concepts such as family, village, town, tribes, landscape, estuary, commune, are learned through the exercise of intellectual skill I, in pursuit of the specific disciplines. As an intermediate stage on the way to the realisation of the key concept come subordinate concepts such as language, production, nationalism, rebellion, each subordinate respectively to communication, power, values and beliefs, and conflict/consensus. Specific concepts like 'tribe' are illuminated by the key and subordinate concepts: –

Key Concept	**Subordinate Concept**
TRIBE	**Maasai**
Communication	**movement** *of a nomadic people*
Power	**control** *by hierarchy*
Values and beliefs	**obedience**
Conflict/consensus	**rebellion** *against Tanzanian Government over sensitive issues*

The key concepts are, however, abstracts and the intention is that they are means whereby **teachers** can look at content from a different viewpoint that will enable them not only to co-ordinate their thoughts, but to plan coherent progression in concept development without the restrictions imposed by the chains of the disciplines which teachers have borne for so many years.

The methodological concepts are more easily categorised than illuminated by subordinate concepts: –

Similarity/Difference – *size, importance, organisation*
Continuity/Change – *time, sequence, process*
Causes/Consequences – *purpose, chance, concomitance*

These are examples and indicate how the concepts progress from the easy and familiar to the more advanced and difficult. Children will see Difference more easily than they will recognise Similarity. Change is easier to convey that Continuity for example in town and village studies and Causes and Consequences offer increasing difficulty as they probe into problems (such as inflation) where there is no obvious solution, or into situations in history where only fragments remain of life as it was. The cave paintings of Tassili for example, illustrating life in a green Sahara, well watered and thickly populated are only part of the story that closed with desertification. While some of the Consequences can be seen, the Causes are still open to conjecture.

"Concept" in the Project's definition means *'a general idea, usually expressed by words which represents a class or group of people, things, actions or relationships having certain defined characteristics in common'*. This is a non-technical definition and, essentially, a practical one that can be readily appreciated by teachers. A methodological approach to concept learning is illustrated in "**Curriculum Planning in History, Geography and Social Science**'; more precisely and specifically concept learning is considered in "**Teaching for Concepts**". In each book there is emphasis upon practical, worked examples of concept development together with examples of the value of concepts in determining both sequence and balance in the social subjects' curriculum over the middle years.

Resources

It is common practice today for publishers to market 'packs' or 'kits'. These offer a comprehensive, detailed approach to subject teaching, marrying the teacher to a methodology and to content imposed upon him by external agents. As in most marriages, there is strong element of security, the way ahead is identified and the dowry ensures riches in plenty to be shared with the children. As in most marriages there is a loss of personal independence to some extent, and a limit to personal freedom. With its view of disciplines as resources clearly stated, and with autonomy as a declared aim, the Project Team did not wish to impose any prescribed course of study that would identify content and method appropriate to the age range 8-13. No marriage would be arranged; instead, the teacher would be shown the resources that the disciplines present and made aware that it was his own choice that mattered most. How that choice could be made is indicated by the key concepts and how it should be made would be determined by the Project's objectives. If teachers accept that social issues are vital in a study of man, and if teachers are aware of skills that must be acquired by children, then they have the foundations for a successful approach to teaching the social subjects.

The Project offers a number of resource packs but these are, in essence, exemplars for the teacher. The most popular has proved to be '**Clues, Clues, Clues**' — detective work in history that exemplifies some of the skills of the historian. These are presented in the form of pre-disciplinary activities that lead into the disciplinary activities required, for example, in looking at census returns. Other sources packs such as the nostalgic "**Life in the 1930s**", indicates how the organisation of work around two key concepts such as "similarity/difference, change/continuity" can be planned, and how selection is made from the disciplines to illuminate the concepts. In addition, the objectives are clearly stated, particularly that of empathy as children have opportunities to identify with the jobless of the depressed areas of Britain.

In addition to the packs, there is a richness of teaching experience evident in all the Project's publications; emphasis is placed upon teaching situations, and what has emerged from them in practice. During the diffusion phase of the Project its trial schools submitted themes that had proved successful in practice and these have been published in a book called "**Themes in Outline**". It offers detailed, practical experiences of work in the social subjects wherein the key concepts and the objectives have formed the bases for planning and development.

Evaluation and Assessment

Frequently the social subjects lack value in the eyes of society because they are not easily assessed. They can be tested; it is very easy to demand the recall of a list of dates or of the cotton towns of Lancashire (it *is* still done) and to mark out of 10 or 20, but it is much more difficult to assess understanding and application. There are no external examinations in the 8-13 age range, and little in the way of standardised test procedures that can be applied in the basic subjects. Evaluation too is difficult, and in the secondary schools the only effective instrument seems to be the external examination with its failure/success rating.

The Project has investigated evaluaton and assessment and with its table of objectives in view, it has a practical base from which assessment of pupil achievement in skills and evaluation of teaching can begin. To this is added the opportunity for effective record keeping. It is essential at a time when continuity of education is being examined critically that a more informative record of a child's schooling be designed. It would do much to ease a child through the often difficult years of transfer and it would ensure that effective teaching would continue from primary through to secondary for teachers would be monitoring progress at all stages. No longer could secondary teachers cry "These children from primary school know nothing about mapwork" if an objectives-based assessment followed an objectives-based approach in the primary school.

In all that has gone into enquiry upon the teaching of the social subjects and in all that has been suggested in respect of curriculum planning, challenge is evident in all that is offered. The subjects are challenges to children and to the teachers; in equal measure are the ways of teaching them effectively, and in handing them on through the formative years of children's school experience.

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A full list of the Project's publications can be obtained from **Collins-Publishers/ESL Bristol.**

Information may be obtained from:

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MAN: A COURSE OF STUDY

by **Charles Townley**

"Man: A Course of Study", frequently referred to as MACOS, may be described, simply, as an integrated social studies course designed for 10-12 year olds. But that is far too simple, for it is so much more. Among the terms which have been used to describe it are process oriented curriculum, process model or curriculum design, concept based curriculum, spiral curriculum, humanities foundation course, and an enquiry-discovery course. As one might expect when describing a complex phenomenon, a single-criterion descriptor is rarely adequate. It is particularly true of Man which is probably the most complex and most sophisticated piece of curriculum development which has ever been undertaken in the fields of social studies and humanities; a claim which may be justified by the quality of the input on the one hand, and the curriculum itself on the other.

Because the Social Science Teacher has not previously published an Article on Man: A Course of Study, I intend in this paper (i) to outline the theories and assumptions which underpin the Course, the input, (ii) to describe the materials and the pedagogy, (iii) to consider some criticisms of the Course, and (iv) to report some of my own observations from teaching it and from examining its implementation in different parts of Britain. The main purpose of this paper is not to eulogise the Course, nor to suggest that it is any form of ideal package. On the contrary it should be considered, like the Schools Council Humanities Curriculum Project, as an experiment which requires us to reflect upon what we teach, why we are teaching it and, perhaps even more important, the methods and approaches that we employ. As Stenhouse suggests, no curriculum innovation "is likely substantially to improve intellectual power if it is not centrally concerned with the betterment of teaching".[1] Herein lies the value of Man: A Course of Study for social studies and humanities teachers.

1 Jerome Bruner and his beliefs

The development of Man: A Course of Study got off to a flying start in the mid-1960s with the injection of four million dollars from the National Science and Ford Foundations in the U.S.A. However, such large sums are rarely invested without the Foundations having confidence in those who request the funding and in this case the request came from several respected and prestigious university professors, Bruner, DeVore and Baliki, each an established name in his own field. It was the work of Jerome Bruner, in particular, which is of interest to teachers for its implicatins reach far beyond this particular development.

At the time this Course was developed, Bruner was a Professor of Psychology at Harvard and had spend much of his life researching into learning and cognitive development. He took a year's leave of absence to act as consulting scholar on this project and it is his work which provides Man with its theoretical underpinning. In fact it is probably the only curriculum which is founded upon a theory of learning and the following paragraphs represent some of the more important elements.

Structure

Bruner places great emphasis on the notion of structure.

"We begin with the hypothesis that any subject can be taught effectively in some intellectually honest form to any child at any stage of development".[2] ...*"The task of teaching a subject to a child at any particular age is one of representing the structure of that subject in terms of the child's way of viewing things".*[3]

Structure involves the most fundamental ideas or concepts in a subject; the ideas which no researcher or practitioner in the field could manage without. In economics they might include wealth, scarcity, production, distribution and costs; in sociology, society, culture, norms, values, power, conflict and self; and in psychology, motivation, individual differences, intelligence, emotion, adjustment, learning and thinking. It is important for curriculum developers to identify the structure of a subject for three reasons: (i) "understanding fundamentals makes a subject more comprehensible",[4] (ii) it enables students to take their thinking further: "The best way to create interest in a subject is to render it worth knowing, which means to make the knowledge gained usable in one's thinking beyond the situation in which the learning occurred",[5] and (iii) because "Knowledge one has acquired without sufficient structure to tie it together is knowledge that is likely to be forgotten".[6]

Thus, if teachers take a Brunerian approach to curriculum development in social studies, one of their first tasks is to identify and articulate structure but with this caution in mind.

"Since the merit of a structure depends upon its power for simplifying information, for generating new propositions, and for increasing the manipulability of a body of knowledge, structure must always be related to the status and gifts of the learner. Viewed in this way, the optimal structure of a body of knowledge is not absolute but relative"[7]

Only by understanding our students' development can we make what Bruner calls a 'courteous translation' of advanced knowledge in order to bring it within the grasp of the child.

Spiral Curriculum

We have long accepted that education should be a continuous and coherent process; that there should be development. The idea of a spiral curriculum refines this assumption by suggesting an approach which takes cognizance of both the structure of the subject and the development of the student. Having identified the fundamental concepts in a field Bruner believes that, *"To be in command of these basic ideas, to use them effectively, requires a continual deepening of one's understanding of them that comes from learning to use them in progressively more complex forms.... A curriculum as it develops should revisit these basic ideas repeatedly, building upon them until the student has grasped the full formal apparatus that goes with them".*[8]

The Will to Learn

Bruner is concerned that so much of what students do in school is imposed on them, and what the school imposes 'fails to enlist the natural energies that sustain spontaneous learning'. It is part of both the developers' and the teachers' task to consider the importance of motivation and, in particular, intrinsic motivation. One of the characteristics of a 'theory of instruction' is that it,

"should specify the nature and pacing of rewards and punishments in the process of learning and teaching. Intuitively it seems quite clear that as learning progresses there is a point at which it is better to shift away from extrinsic rewards, such as a teacher's praise, toward the intrinsic rewards inherent in solving a complex problem for oneself. So, too there is a point at which immediate reward for performance should be replaced by deferred reward'[9]

There are four major factors, or intrinsic motives, which lead to satisfaction in school learning: curiosity, competence, identification and reciprocity.

Curiosity is concerned with finding out and the clarification of something that is unclear, unfinished or uncertain.

"We sustain our attention until the matter in hand becomes clear, finished or certain. The achievement of clarity or merely the search for it is what satisfies.[10]

As teachers we can both stimulate curiosity by raising pertinent questions and we can provide opportunities and support for students to pursue questions and issues which they have raised themselves.

Competence is closely related to achievement. "We get interested in what we get good at. In general, it is difficult to sustain interest in an activity unless one achieves some degree of competence".[11] It thus becomes important for curriculum developers to provide a sequence of opportunities for students to develop and reinforce competence in a number of activities.

Identification is a term deriving from Freudian psychlogy. It refers to an emotional desire to be like somebody else and it involves the process of modelling one's 'self' upon another person. However, if we shift our framework from Freud to G.H. Mead we can envisage the teacher as a competence model, not to be imitated, but as a 'significant other' who becomes part of the student's internal dialogue.

Reciprocity implies that people are gregarious, that they live in interaction with each other in some sort of community. It "involves a deep human need to respond to others and to operate jointly with them"[12] to achieve an objective.

Like the deschoolers who followed so close behind him Bruner recognises that schooling is an artificial, contrived situation.

"The will to learn becomes a 'problem' only under specialised circumstances like those of a school, where a curriculum is set, students confined, and a path fixed. The problem exists not so much in learning itself, but in the fact that what the school imposes often fails to enlist the natural energies that sustain spontaneous learning-curiosity, a desire for competence, aspiration to emulate a model, and a deep-sensed commitment to the web of social reciprocity. Our concern has been with how these energies may be cultivated in support of school learning".[13]

Process

Another belief for which Bruner has become famous is the assertion that 'knowing is a process, not a product' and this is not unrelated to his views on structure and motivation. One of his central convictions has always been

"that intellectual activity anywhere is the same, whether at the frontier of knowledge or in a third grade classroom.... The difference is in degree not in kind. The schoolboy learning physics is a physicist and it is easier for him to learn physics behaving like a physicist than doing something else".[14]

Too often, in school, we focus upon that 'something else' e.g.

"textbooks that talk about the conclusions in a field of intellectual enquiry rather than centring upon inquiry itself. Approached in that way high school physics often looks very little like physics (and) social studies are removed from the issues of life and society as they are usually discussed".[15]

In Man: A Course of Study this notion becomes absolutely central. It is important for all social studies teachers to consider how far they wish and are able to put their students into the position of social scientists, doing what social scientists do. It is perhaps, significant that at least two Schools Council projects, G.Y.S.L. and History 13-16, have gone some way in adopting this approach rather than using the traditional, didactic 'vacuum ideology'.

Modes of Representing Reality

Children learn in three different ways — through action, through images and through symbols. These are what Bruner calls the enactive, the iconic and the symbolic modes of thinking. They represent stages of conceptual development through which children develop but, as students, we use all three and as curriculum developers we need to remember that all three are important pedagogically. In Bruner's own words,

"Human beings have three different systems, partially translatable one into the other, for representing reality. One is through action. We know some things by knowing how to do them: to

ride bicycles, tie knots, swim, and so on. A second way of knowing is through imagery and those products of mind that, in effect, stop the action and summarize it in a representing ikon ... It is still true that a thousand words scarcely exhaust the richness of a single image. Finally, there is representation by symbol, of which the prototype is language with its rules for forming sentences not only about what exists in experience but, by its powerful combinatorial techniques, for forming equally good ones about what might or might not exist. Each of these modes has its own skills, its own prosthetic aids, its own virtues and defects..."

What sort of balance between these three do most teachers maintain? Can we improve that balance?

Contrast

Of all Bruner's ideas, however, perhaps the one which is in sharp contrast to British curriculum traditions in this field is the very idea of 'contrast' itself. Whereas a great deal of emphasis is usually placed upon the concentric approach, starting with the childs own experiences, Bruner believes that "One of the most powerful tools we have for searching is contrast .... We believe that by getting the child to explore contrasts he is more likely to organise his knowledge in a fashion that helps discovery ... its efficacy stems from the fact that a concept requires for its definition a choice of a negative case. Man is a different concept contrasted to standing bears, to angels, to devils."[17]

2 Man: The Course

The Course itself exemplifies Bruner's ideas and it should be remembered from the outset that they are as much ideas about method as they are ideas about content. 'Man' has three main concerns:

What is human about human beings?
How did they get that way?
How can they be made more so?

"The content of the course is man: his nature as a species, the forces that shaped and continue to shape his humanity. We seek exercises and materials through which our pupils can learn wherein man is distinctive in his adaptation to the world, and wherein there is discernable continuity between him and his animal forebears".[18]

In pursuit of these three main concerns which are made explicit to pupils at the outset, the course identifies and explores 'five great humanizing forces' which focus upon man's distinctiveness and his potentiality for further evolution. These are:

Language and communication
Toolmaking and technology
Social organisation and culture
Child rearing and the management of man's prolonged childhood
Man's urge to explain his world and belief systems

The aims of Man as articulated by the developers are two-fold. *"first we wish to stimulate children to think about the nature of man by providing them with interesting studies of animal behaviour and human groups taken from recent work in the behavioural sciences and anthropology. By comparing man to other animals and by studying man in a cultural setting different from our own, they may reflect upon the deep structure of human experience, the common impulses and ways of coping with life which unite man as a species beneath the surface diversity of culture, and the biological ties that unite man with other living creatures.*

Second, we hope that through this course children will come to understand that what we regard as acceptable behaviour is a product of our culture. In judging others, particularly those from different cultures, children must earn how their judgements, and the judgements of all men, are shaped by the culture in which they live, and they in turn can shape their culture."[19]

"The instrumental or pedagogical aims of the course have been specified as follows: —

a) *To initiate and develop in youngsters a process of question posing (the enquiry method)*
b) *To teach a research methodology where children can look for information to answer questions they have raised and use the framework developed in the course (e.g. the concept of the life cycle) and apply it to new areas;*
c) *To help youngsters develop the ability to use a variety of firsthand sources as evidence from which to develop hypotheses and draw conclusions;*
d) *To conduct classroom discussions in which youngsters learn to listen to others as well as to express their own views;*
e) *To legitimize the search; that is, to give sanction and support to open-ended discussions where definitive answers to many questions are not found;*
f) *To encourage children to reflect on their own experience;*
g) *To create a new role for the teacher, in which he becomes a resource rather than an authority.*

It is clear that these goals center around the process of learning, rather than around the product. As Bruner suggests, these goals put highest importance on the community of education, on exploration, and on question-posing, rather than on factual specifics or information per se. He writes: "A curriculum... is the enterprise par excellence where the line between subject matter and method grows necessarily indistinct." The course is replete in concepts and information, but these are not superordinate to the critical process goals. Rather, a continual interaction of method and material has been devised, whereby conceptual grasp and mastery of information are never considered separately from the *method* of discovery.[20]

This last point is particularly important if we remember that our students are destined to live most of their lives in the twenty first century. Our present era is already characterised by increasingly rapid change and the knowledge explosion. How many of us who are teaching today studied 'optronics' when we were at school, or knew of quarks and black holes, or used computer terminals, or even electronic calculators! Such is the rate at which man's knowledge grows that we have now reached the position where it almost doubles in a decade! Thus we have long passed the stage where it was possible to prescribe exactly what knowledge was desirable or necessary. It now becomes more important to teach our students 'how to think'; how to find the information they require, and how to handle it once they've found it — how to evaluate it, how to speculate, conjecture and hypothesise and how to proceed once a hypothesis has been formulated. Current research in political education, for example, indicates quite clearly that we have no cause for complacency here.

The content of the Course involves a study of Salmon, Herring Gulls, Baboons and the Netsilik Eskimos. What on earth, one may ask, have Salmon, Gulls and Baboons got to do with a course called Man? The answer it to be found in Bruner's work, particularly that on structure and contrast. The animal studies have two main functions: first, to introduce the basic concepts in a clear, unambiguous way, and, second, to provide a contrast with man. Thus man is always the central concern, even though the books, films, records, and games may be labelled differently. To that extent it would be quite possible to change the content completely and yet still have 'the same course'. *"...the line between subject matter and method grows necessarily indistinct"*.

One imaginative and enterprising teacher in an Edinburgh high school, faced with a number of children who had followed the animal studies in their feeder primary school, had to decide whether or not they should "do" the salmon and herring gull units all over again with their new class mates. He decided 'against' and, instead, he produced two entirely new units for these students, one based on a study of the Stickleback and one based on the Blue-tit. The 'content' had changed but the Course was still the same.

The salmon unit focuses on the concept of life-cycle, but it also introduces concepts such as adaptation, structure, function and learning. The last point is specially significant for in using the salmon as a contrast to man (adult/parent salmon die before their eggs hatch) children can reflect on how little of salmon behaviour is learned, with no 'role models' to follow, in contrast to man who experiences such a long period of dependency. This, in turn, raises questions about what is learned and how this will vary from one culture to another.

As the spiral curriculum develops the next section follows the life cycle of the herring gull but concentrates much more explicitly on the concepts of innate and learned behaviour. Some innate behaviours are apparent at birth (breaking out of its shell), others appear with maturation (mating), whilst some behaviours are learned (knowing territorial boundaries). Again, however, the purpose of the study is not to learn about herring gulls, for their own sake, worthwhile though that could be, but to use them as a foil for thinking about human behaviour and the role of parents and of culture in influencing what is learned.

In the unit on baboons the spiral curriculum continues to 'revisit the basic ideas' but in relation to increasingly complex phenomena. Social organisation is the central theme here; students are invited to examine the relationships between species and within the baboon troop. The main concepts which are raised include order, co-operation, conflict, dominance, aggression, power, communication and language. In his recent television series, "Life on Earth", David Attenborough referred to this type of social organisation in animals as 'a simple culture'. So the purpose of this unit is quite apparent: it invites an examination of human society.

The units which study the Netsilik Eskimos of Pelly Bay follow one family in a reconstruction of their traditional way of life as these migratory hunters travel from one area to another in order to survive. In summer and autumn they live on land catching fish and hunting caribou. In winter and spring they live on the frozen surface of Pelly Bay, catching seals at breathing holes in the ice. The materials now focus on all the humanising forces and the films in particular provide vivid and extensive illustrations. The students come to terms with notions of kinship, extended and nuclear families, conjugal roles, division of labour, interdependence, socialisation, language and symbols, belief systems and culture.

The course ends with a look at the changing lives of the Netsilik today. It provides an opportunity to examine how change in one aspect of life affects everything else. In the case of the Netsilik this has meant that a change to guns, skidoos, houses and Christianity has brought many benefits, "but what they have lost should not be overlooked"[21]. The price of progress has included alcoholism, V.D., mental illness and suicide. It is a sobering point on which to end but it highlights the 'unfinished business of man's evolution'. And, just as the whole Eskimo section provides a contrast with industrial societies and is thus a means of examining and reflecting upon our own society, so the whole course provides a basis for work in subsequent years on, say, industrialisation, local studies, comparative cultures or work in history, geography, R.E., politics and moral education.

The pupils materials comprise 22 films (in 8mm cartridges) 5 filmstrips, 4 records, 3 games, 26 booklets, photographs, maps and posters. Most of the films are natural sound without commentary, to be used as data for observation and enquiry. The booklets vary from very short 'concept books', light-heartedly illustrated, to a primatologist's field notes and an explorer's diary. There are also ten teachers' books which include detailed lesson plans, background anthropological material, suggestions for evaluation and assessment, and a book of seminars for in-service discussion of the educational ideas in the Course. The last is to support an intention, not dissimilar to Stenhouse's view of the teacher as a researcher, that teachers should continually examine their own teaching and their own ideas as 'hypotheses to be tested'.

3 Criticisms

There is now an extensive bibliography relating to Man, and curriculum textbooks rarely omit a reference to it. Sadly, however, because it is a development worthy of serious critical analysis, many of the offerings are by 'critics' whose knowledge of the Course is, at best, slight. Thus, Krug (23) published a critique before the Course was complete, let alone tested and published. His contention that "teachers will have little opportunity to exercise their initiative and inventiveness"[24] is not borne out by the facts. Neither judging from the experience of British and American classrooms, do students find the teaching of broad concepts "boring and wasteful".[25] On the contrary, Herlihy[26] studied student subject preferences in three schools, before and after the introduction of Man, and found that in one school social studies leapt from bottom to top of the subject preference list and in the other two schools it jumped from a low position to second place behind maths.

In Britain the picture is the same. A criticism by Adams in 1974 appears to have been based upon a reading of one or two teachers guides[27], but he still uses exactly the same words two years later in "The Humanities Jungle". There is no evidence that he has examined many, indeed, any classrooms in the interim period or looked at the empirical evidence published elsewhere. One eminent professor of education, in a recent book on curriculum, cannot even get the title right!

A summary of what one may take to be informed criticisms suggests that they fall under two headings, design and implementation. Perhaps the most interesting feature of the criticisms of the Course design is that criticisms come from both 'left' and 'right'. In the United States there was a furore because it was felt by many to be too radical while, in Britain, there is a feeling that it is too conservative! There was an outcry in Arizona (and in other areas as well) which led parents to parade with placards claiming, "The dirt must leave our schools" and "I HAVE A BIBLE I DON'T NEED THOSE DIRTY BOOKS". Congressman John Dolan attacked it as 'a dangerous intrusion on childrens' values' and a Baptist minister described it as "Luciferian, Satanic and Devil-filled". Peter Dow, the Project Director reflected on this state of affairs recently and concluded, "Unfortunately we social science educators had forgotton what John Dewey taught us over half a century ago, namely, that we cannot separate our conceptions of social education from our image of society — the kind of society we wish our children to have".[28] In contrast there is a view, in Britain, that the Course is written within a functionalist perspective; that there is too great an emphasis on order, harmony, co-operation and consensus. Inglis feels that it is not sufficiently radical. There is little evidence that "societies are made and changed by men, that conflicts occur and that class and ethnic interests are often bitterly at odds"[29]. Inglis would have found the Weekly American News of Phoenix interesting on 8th August, 1971. It maintained, "The Course teaches elementary students that violence, youth and power are necessary for survival". The conservative criticism may be answered in terms of the teacher's freedom to raise issues through the use of contrast, and to indicate that the conceptual tools for such an approach have been developed in the animal studies with a further opportunity for their application in the last section on the Netsilik today. Paradoxically, in Britain too, there are teachers in church schools who may have difficulty with the evolutionary and humanist assumptions in the Course.

A second criticism concerns the epistomological view of knowledge on which the Course is based. Those who hold that knowledge is socially constructed would find difficulty in accepting that disciplines and concepts have an objective existence of their own.

However even those who do accept such an epistemological view may not accept that a discipline like history has a structure. Nor would they necessarily achieve concensus in choosing the most important concepts in other disciplines. Has Bruner, for example, chosen the 'best' concepts to study man?

The same problem arises when considering the humanising forces. Are the five listed by the developers all-embracing, or should other factors be included? If so, what are they? A consideration of these humanising forces led Adams to conclude that the effects of the Course would be "to reduce man to a creature capable of understanding himself",[30] thus removing the mystery of man. "The great mystery that is man becomes a matter for all too rational discourse."[31]

Several critics have followed Richard Jones in suggesting that Bruner places too much emphasis on the cognitive domain and insufficient on the affective domain; he pays insufficient attention to the development of feelings, attitudes and sensitivity, and to a consideration of the emotional responses which some of the films provoke.[32] This seems to have been true during the development stage and, as a consequence of Jones' reflectoins, his criticisms have been incorporated into the final version. Several items on which he comments have been omitted and in the teachers' guide, 'Talks to Teachers', Peter Dow writes, "The emphasis on organising ideas should not obscure our equal interest in what educators call the affective domain — the emotional, artistic and spiritual life of the child."[33] The criticism that there is too much harshness and brutality is, clearly, debatable. But the criticism that there is no place for tenderness is not borne out by the facts; there are many instances in the animal studies and in the Netsilik units of tenderness both to children and to adults.

Man has also been criticised for leading to anthropomorphism and to ethnocentricity, and for its assumptions about humanity. To some extent it is possible to respond to all these criticisms by suggesting that these pitfalls can be avoided in the classroom if teachers adhere to the basic philosophy of the Course and raise these issues for classroom discussion and enquiry. This is far from being a teacher-proof course; it is very teacher dependent! But Jean Rudduck's observation[34] concerning the third organising question, 'how can man be made more human?' demands consideration. It implies that to be human is, inevitably, to be good, as assumption which historians certainly would not share. Equally, it has been suggested that the teachers' guides, though not the other materials, imply that the ultimate version of 'humanness' is to be found in the W.A.S.P. society of urban America.

This last criticism leads to the question of implementation, for it is at this level, rather than the level of curriculum design, that the assumption emerges. It is directly related to a further criticism that the teachers' guides are far too prescriptive. Without doubt they are highly directive. But it is usually forgotton that they were written with American teachers in mind. This becomes significant if one considers that both the Americans' professional training and their primary school origanisation are quite different from many British situations. In their professional training most American students experience classrooms only in the later part of their course, some as late as the fourth year, and, as teachers, they do not enjoy the traditional British 'autonomy'. In addition the guides are intended to serve those teachers who do not have a background in the disciplines upon which Man is based. Thus, if one leaves the *detailed* suggestions of the teachers' guides to one side, but accepts the philosophy of open ended enquiry and the sequence of the films, there is little likelihood that British (or German or Japanese) children will come to see modern America as the logical outcome of an evolutionary process. How far they see their own society as the ultimate development will depend upon the way teachers handle the issues; the fact that half the world lives under Marxist governments is not irrelevant at this point.

4 Implementation

In Britain 'Man' has been diffused rather than disseminated. Although training is a condition of purchase C.A.R.E., which co-ordinates the training provision, has never seen its task as that of a sales organisation. Diffusion has tended to follow Havelock's Social Interaction model.[35] A common pattern emerged from about 1972. C.A.R.E. offered 'training' courses or conferences, which were attended by interested teachers (and by lecturers in higher education). These courses were never didactic; they could be described as workshops which employed enquiry techniques to enable participants to achieve their own understandings and to form their own conclusions. Of those teachers who felt that Man was of value, some were able to persuade their schools to adopt it. Thus its diffusion was patchy. In some areas, such as Edinburgh and Manchester, the local authority liked what it saw and backed the innovation to the extent that an adviser encouraged other schools to adopt it and provided the necessary resources. In Norwich, however, several schools were supported by the l.e.a. from the outset. Cost has always been a problem but schemes for sharing the films, on either a systematic or an ad hoc basis, have overcome this problem to a large extent. However, sharing is an irritant and can create further difficulties.

Largely because of the cost factor implementation in this country has been mainly in secondary schools and, occasionally, in middle schools. It is found only rarely in primary schools. In secondary schools it is usually taught in the first year for about three hours per week, as an integrated foundation course in humanities or social studies. Teachers are drawn from a wide range of subjects including Geography, History, R.E., English and the sciences.

The form which the Course takes varies enormously, not only between schools but, quite often, within one school. Jane Harrison noted that, "The Course does not force a certain teaching style",[36] whilst Ruth Liss observed, "Despite the fact that the teachers ... all attended the same introduction and used the same materials their teaching in the classroom illustrated a wide range of interpretations of the aims of the course and the teaching methods likely to achieve them."[37] David Jenkins, reflecting on this issue, listed eight examples of what he calls 'the Yuri Gellers of British education 'presenting' examples of MACOS spoon bending'.[38]

This opportunity for modification and adaptation is welcomed by many teachers and was anticipated by Bruner. He wrote, way back in 1966, "It is plain ... that the course will have different form when taught by different teachers. Indeed it is constructed ... so that a teacher can (indeed, is encouraged to) place her own signature upon it".

Many of these variations depart radically from the explicit philosophy and pedagogy of the Course and one may ask how far they are valid. Evidence from the United States and from this country indicates that Man is successful in achieving its goals. It improves vocabulary and verbal skills, develops enquiry skills, develops a positive self-concept, and enhances learning in several other areas of the curriculum. What many of these research reports do not indicate, however, are the teaching styles which yielded the results.

My own observation of these different styles suggests that teachers are giving much thought to their approaches and are exploiting the flexibility which the Course affords. But there are a great many instances in which these differences are not so much the result of a conscious choice between alternatives, but are determined by the dominant ideology and practices of the school on the one hand and the teacher's own internalised attitudes and values on the other. Thus, in the former category, a school which leans heavily on 'resource-based learning' has almost turned Man into a programmed learning exercise in which the students watch a film, collect an information sheet or booklet, and then answer the questions on a worksheet, in the manner of a comprehension exercise. In the second category there are many teachers who have not yet escaped from what Bruner described as the urge to "get across" the subject; they still see the content as being important in its own right.

If Man is to succeed as a curriculum innovation then it must be implemented in a manner which is consistent with the developers' philosophy. In which case we can learn a great deal from the literature on curriculum innovation. Miles suggests that the barriers to successful implementation of an innovation fall under four headings: lack of materials, lack of clarity in the new teaching role, lack of skills and knowledge, and the existence of a school organisation which is incompatible with the innovation.

There is obviously no lack of materials in this Course but the very wealth of resources can itself be a problem. Apart from the task of getting to know them all, they can lead some teachers into a sense of false security. One experienced teacher, coming to the Course for the first time, declared that it was easy to teach because he could go into a class without any preparation!

Many teachers find that the new teaching role is far from clear even after a training course but there are teachers using the materials who have still not been on a course. It is apparent that they do not understand what is implied and it must give cause for concern that this situation often continues for lengthy periods and, in some cases, indefinitely. Movement of staff only aggravates the position, particularly if a head of department is involved.

It is in the area of skills and knowledge that one feels the greatest concern of all. Obviously Man requires that most teachers should acquaint themselves with new bodies of knowledge, for few teachers have any background in anthropology, for example. This should not be difficult to organise but in practice it is usually left to individuals to find thier own salvation. The problem of skills is another matter, entirely. Man requires teaching skills and management skills which only a few teachers possess to any degree. Very few teachers have been trained in the specific skills of questioning and discussion, yet these are central to the Course. Most teachers dominate discussions and restrict their questioning to the lowest cognitive level of factual recall, suppressing the speculation, hypothesising, enquiry and community of learning valued by the developers. Even where they have previously employed 'integration and individualisation' in the form of projects and themes "designed to stimulate the pupils own work (they) often had precisely the opposite effect in practice"[39]. A similar picture emerges in relation to the management skills required in the enquiry/discovery classroom.

The lack of knowledge and skills has clear implications for those who provide support at both central and local level. But the prospect must remain gloomy as long as local authorities maintain the pressure on teachers to undertake staff development in their own time and at their own expense. Innovative teachers are hard-pressed already.

5 Conclusion

Whatever the assumptions in its design or the difficulties in its implementation, Man: A Course of Study invites teachers to reconsider many of their own assumptions and practices, not only in Social Studies, but in all their teaching. In particular it challenges them to think about the 'shallow end' of the social sciences. It's not always best to throw children in at the deep end, if they can learn their strokes elsewhere.

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AFTER "MAN", WHAT...?

Keith Poyser

This is an account of the way in which "Man: A Course of Study" has been implemented in one particular school and the way in which a second-year humanities curriculum has been developed to follow it. It traces the development of M.A.C.O.S. in the school and the influence that it has had upon one particular area of the curriculum.

Tawd Vale High School is an eight form entry 11-16 comprehensive situated in Skelmersdale. It opened its doors to its first intake of pupils in November 1975. The school has been designed and built to provide a wide variety of learning environments for pupils and many of the areas are 'open plan' in their concept. The Lower School block where the MAN course is taught contains a large open area which can accommodate over one hundred pupils; a variety of carpeted areas with easy chairs; several semi-open areas; closed classrooms; an audio active room and a projection area. There is specialist provision in other parts of school for science and for art and craft but the provision of sinks and work surfaces does enable teachers and pupils to take advantage of introducing art based activities into their work. The school has a library resource centre which contains an index of resource materials, both book and non-book, a central collection of materials, a service for the creation and duplication of new materials, and a store of audio-visual equipment.

The First Year

In the first three years the pupils follow courses in mathematics, science, language and communication, art design and technology, recreation and leisure and humanities. These correspond to the six faculties which exist within the school. M.A.C.O.S. is offered to all first year pupils by the humanities faculty, and the eight forms are in mixed ability groups as they are in years two and three. A four period day is in operation with periods of one hour ten minute duration. The pupils have three humanities lessons per week in years one, two and three and experience M.A.C.O.S. for the first two terms of year one.

questioned as indeed has the amount of time needed to complete the course. There has also been some concern over the lack of basic historical and geographical skills and concepts despite Bruners assertion that the goals of M.A.C.O.S. centre around the process of learning rather than around the product.

Years 1 and 2 as a Foundation Course

A major concern was to attempt to view year 1 and year 2 courses together as a foundation course rather than year 1 as a course in isolation and since MAN operates for two terms only it was planned to include a local study in the final term.

	Lesson 1	Lesson 2	Lesson 3	Lesson 4
MON	R.L. L.C. M	L.C. M	S S	H R.L.
TUES	A A	L.C. M	R.L. H	H L.C. L.C.
WED	L.C. M R.L.	M H L.C.	S S	A A
THURS	L.C. M H	H L.C. M	M H L.C.	S S
FRI	M L.C. L.C.	L.C. M H	L.C. L.C.	A A

1 : 1
1 : 2

R.L.: Recreation and Leisure pursuits
H: Humanities
A: Art/Craft, Design and technology
S: Science
M: Mathematics
L.C.: Language and communications

It will be seen from the timetable extract that the 1st year pupils follow a blocked timetable. Blocking applies throughout years one, two and three in all subjects and for years four and five in core subjects. Team teaching thus operates extensively. In practical terms this means that the first year pupils are taught humanities in half year groups of approximately 110 pupils, and five members of staff would make up the teaching team. The flexibility provided by such a timetable arrangement enables the teaching teams to exploit and develop the potential that the course has to offer. There are films, group projects, games and simulations, art, craft and writing activities and the design of the scheme is such that it does encourage team teaching to mixed ability classes; and it emphasises individual and group activities.

If team teaching is to operate successfully then good planning is essential. Teaching teams need to meet regularly to plan their work and to discuss ways in which their teaching can be made more effective. This facilitates a healthy exchange of ideas and promotes curriculum development. M.A.C.O.S. was introduced as a complete, ready-made course when the school opened. Changes and modifications have been made precisely because of the questioning processes which are stimulated by a team planning approach. The value of the concepts for a 1st year course in general have been

The idea of viewing years one and two as a combined foundation course has led the faculty to examine closely the possible ways in which the concepts and skills introduced by MAN may be further developed thus continuing with Bruner's notion of the spiral curriculum. The aims of the year two course were outlined thus

1. *To introduce the children to the question of main origins.*
2. *To continue the development of ideas and concepts introduced in year 1, e.g. technology, toolmaking, life cycle, adaptation, living in groups, social organisation, communication, social structures, roles, environment and relation to society, powers of survival.*
3. *To encourage the spirit of enquiry throughout the work.*
4. *To compare and contrast the life cycle of various primitive societies with each other and with our own.*
5. *To establish foundations for specific historical, religious and geographical features.*
6. *To gain knowledge of the life style of prehistoric man.*

Looking at the list one can see clearly the influence of the MAN course.

When at attempt was made to make explicit some of the higher level skills that we wished the pupils to develop, the following emerged

1. *To be able to recognise and to single out the various recurring ideas and concepts.*
2. *To be able to research on their own using library, resource materials and own materials.*
3. *To be able to work efficiently, both individually and in small groups.*
4. *To be able to use the teacher as a resource.*

Again the team felt is was desirable to continue developing skills already introduced in the first year course in an attempt to evaluate how far the curriculum goals of M.A.C.O.S. were being achieved and to determine to what extent M.A.C.O.S. was influencing the ways in which teachers were approaching their teaching in other areas, staff were asked to complete the following questionnaire:

Evaluation of Curriculum Goals as outlined in M.A.C.O.S.

Teaching questionnaire

1. *To what extent do you allow pupils to pose questions*

	Often	Sometimes	Rarely
(a) Whilst watching films			
(b) After seeing a film			
(c) During use of other course materials			

2. *How often do the pupils find themselves presented with material or given access to materials with which they are unfamiliar (i.e. allowed to explore materials without guidance from the teacher), Often, Sometimes, Rarely.*
3. *(a) Please state how many (approx.) pupils in your group(s) are able to search through material without any help from you.*
   No. ....
   (b) With some help and guidance from you.
   No. ....
   (c) Would find it difficult to work at all without your help and guidance.
   No. ....
4. *Allowing and encouraging pupils to see information from other sources other than yourself is part of most lessons, some lessons, only a few lessons, none of the lessons.*
5. *Does it happen in your lessons that pupils use materials (i.e. film, print, games etc.) as evidence to enable them to make generalisations, hypotheses, statements etc.*
6. *Is discussion a feature of your teaching and if so give details? e.g. frequency of discussions, how much lesson time devoted to discussion, is the discussion guided (structured by yourself or is it allowed to be open ended.) Is there follow up work? Is the discussion spontaneous or promoted by you etc.*
7. *Is it legitimate in terms of teaching M.A.C.O.S. to accept that many of the questions posed by pupils and teachers have no definite answers?*
8. *Does children describing their own experiences form part of your lessons? Of what value is it?*
9. *Do you see your role as a teacher of M.A.C.O.S. different from your role as a teacher of other subjects. If so, can you explain i.e. — the nature of the materials, content of the course, variety of materials and potential teaching experiences, unconventional nature of the subject in terms of traditional school curriculum.*

It was quite clear from the responses that discussion played an important part and staff were accepting that discussion techniques could be used successfully elsewhere. It was also felt that M.A.C.O.S. gave teachers the opportunity to concentrate on the process of learning and to develop a variety of pedagogical styles and techniques, which in answer to the final question on the evaluation sheet, staff were using in their teaching and in other areas of the curriculum.

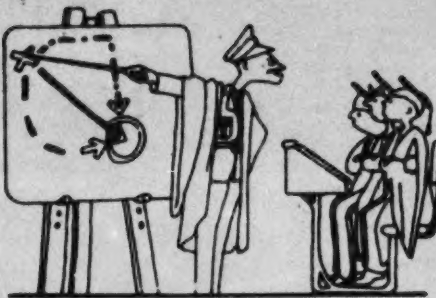
The Second Year Course

This consists of four areas of study

1. The Earth
2. Prehistoric Man
3. Ancient Egyptians
4. Pre-industrial primitive peoples

The Earth

In songs and stories of the Netsilik Eskimos, one of the M.A.C.O.S. source items, the pupils are given some insight into the folk lore of the Netsilik Eskimo. A feature of this first area of study then is to examine the stories and accounts of creation from other cultures and to identify the unifying ideas. This is followed by a unit on the "earth in time and space" which allows pupils to examine the scientific accounts of the earth and its creation. Geological and geographical evidence is examined in a unit entitled "The Shaping of the Earth". Land surface process such as glaciation, erosion, by river, wind and sea and simple geology are all combined in this unit. The introduction of basic work on evolution forms a natural link with prehistoric man. The materials used in the first year course on natural selection and adaptation can be reintroduced here without changing their format.



BRIEFINGS

Association for the Teaching of the Social Sciences

No 17 Designing Worksheets and Assignments, and Selecting Materials for Classroom Use: Some considerations about appropriateness, teaching methods, language and learning, and questioning

by Erica Stratta
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In recent years there has been a growing emphasis in schools on resource based approaches and on providing pupils with an opportunity to work independently or in small groups. If pupils are to be encouraged to work in this way, then the selection of resources and the design of worksheets are crucial to effective learning. This article is an attempt to indicate some of the complexities involved in providing such resources, and some of the considerations to be borne in mind regarding their selection and design.

1. GENERAL CONSIDERATIONS

Some general points which teachers need to consider when choosing resources might be the following: —

(a) When was the material produced? Within the last five years or earlier? Does this in any way affect its contents?

(b) What is the age and achievement level of the group for whom the material is intended? Material for Social Science could be designed for any group from the first to the sixth form, and might even extend to reference material for non-specialist staff. Teaching groups in school may be streamed, mixed ability or banded, geared to the demands of a particular 'O', 'C.S.E.' or 'A' level syllabus, or a general sixth form. Characteristics such as these must obviously be taken into account when selecting resources.

(c) What is the form in which the information is presented to the reader? It could be any of the following:

a descriptive, mainly factual account; a series of case studies; an autobiographical account which describes individual, personal experience; an extract from a work of fiction, such as a novel, play or poem; an extract which attempts to discuss analytically the issues involved.

Thus a variety of forms can be presented to pupils, and experience of more than one form would seem to be important if pupils are to be asked to make judgements for themselves. The need to provide variety in form is therefore highly relevant to the selection of resources.

(d) How biased is the presentation of the material? This is clearly a serious matter and teachers need to be aware of this fact. Those who are will be in a better position to help their pupils make considered judgements about the extent of bias in any material, an important skill to develop.

In addition to these general considerations, there are others more specific, related to the learning outcomes, the way in which it is hoped to use the material, and the language in which it is presented.

2. CONTENT

The choice of content in any resource material is determined by what it is hoped pupils will learn. In Social Science the anticipated learning outcomes are perhaps covered by one or more of the following outlined in an earlier Briefing paper.[1]

(a) about their nation (e.g. how economy works, political system, mass media, migration patterns).
(b) about social problems (e.g. Housing, poverty, crime, population).
(c) about their personal interests and personal problems (e.g. marriage, sexual relations, jobs, leisure, consumer studies).
(d) about their immediate environment (e.g. the town, government, neighbourhood, school locality).
(e) about existential problems (e.g. What makes man human? How do we learn? Who are they? Who am I?).
(f) about other cultures (e.g. Bushmen, Eskimos, U.S.A., U.S.S.R.).
(g) about social science concepts (e.g. role, conflict, culture, division of labour, perception, political power).

(h) about investigation skills (e.g. data collection: data analysis, evaluating evidence).
(i) about attitudes of the social sciences (e.g. suspension of moral judgement, caution about 'common sense', the uncertainty principle).
(j) about how to relate harmoniously to society (e.g. rights, responsibilities, democratic participation).

3. METHOD

Having selected material which is both relevant to the age and achievement of one's pupils, and which seems likely to achieve particular learning outcomes, one has then to decide on the most appropriate use to be made of it. How can the methodology achieve the desired learning outcomes? The choice of method is obviously affected by both the pupils' prior knowledge of the subject and their abilities. The approach can range from one which is highly structured and teacher directed to a network approach which gives pupils choices in the areas they wish to follow. Thus the teacher may well move to and fro between roles which are didactic, concerned to impart knowledge, and taken up with assessing, and those which give pupils more responsibility for their own learning, asks that the teacher listens more to the pupils' opinions and ideas, and places him in the role of fellow inquirer.

Resource materials can also be presented to pupils in a number of different ways, such as in textbooks, reference and general library books, handouts produced by the school, commercially produced resource packs, activities outside the classroom, visual and tape recorded material, games and simulations, and the personal experiences and recollections of the pupils, their families and friends. And in making the decision to present information in a variety of ways, a teacher will be forced to vary his approach, and at the same time, reconsider his view of what constitutes teaching and learning.

Is it mainly one way transmission from the teacher or a more complex set of activities?

4. LANGUAGE

Finally consideration must be given to the language used in resource materials. How appropriate is it for the pupils? Are the experiences under consideration couched only in the language of generalities and abstractions, or are attempts made to concretise them through using anecdotes and stories, for example, which can help to bridge the gap between the world as the pupil understands it and the new experiences being opened up in the material? How technical is the vocabulary and is there a recognition of the difficulties that this might create? Does the language encourage tentative, speculative and heuristic thinking, or is it full of certainties which shuts these out? How dense and complex is the grammar of the text? Does it help the pupil into the experience or put up barriers? What recognition is there of the need to draw upon the pupils' everyday expressive language which can help them to reconcile new meanings with their existing knowledge? Unless pupils are encouraged to recode complex and public knowledge and opinions into their own familiar uses of language, the chances of real learning, rather than rote learning, ensuing can be severely restricted. Are pupils being helped to extend their uses of language and vocabularies or does the material restrict it to two or three functions only? These are some of the questions which need to be asked about the language (and the attitude it reveals to learning) of resource material.

The following passages perhaps make clearer the points being made above. Consider the speed with which new concepts are introduced, the length of sentences and number of modifying words, the level of abstraction of the vocabulary and the style in which each passage is written. How well does each enable the reader to engage comfortably with the ideas which are being expressed? Does the rewritten example make the ideas more accessible to pupils? If so, teachers may well have to re-write several chunks of resource material.

Difficult version: —

"Neither growth nor health can be sustained unless the daily foods provide certain essentials which are called vitamins. Research has shown that the vitamins have great importance in many of the vital activities of the body. Health, growth, development, and fortification of the body against disease, all of which are directly affected by the vitamin content of the foods eaten, can be influenced by a careful selection of foods. There are various kinds of vitamins each kind having its own characteristic and functions. Vitamin concentrates are of great value where restricted diets or one-sided diets imposed by low incomes, ignorance, or indulgence, have resulted in serious shortages or in acute symptoms of deficiency diseases, such as pellagra, scurvy, beriberi and rickets."

Easy version: —

"You need vitamins. Everyone does — young and old. You need vitamins to build a healthy body and to keep fit and strong. When you eat fresh vegetables from your garden you get vitamins in their natural forms. Seeds are rich in certain vitamins. Green growing plants produce and hold them. Ripe fruits, vegetables and grains give you vitamins along with other nourishment. You can't taste vitamins in foods or smell them. For the most part you can't even see them in the foods you eat. To get all the vitamins you need for all-round health, try to have in your meals every day the following basic seven foods..."

5. WORKSHEET QUESTIONS

Finally let us consider the different types of questions that might be used on worksheets designed for classroom use. Are they framed within a narrow range, or is there a wider range of questins which demand from the pupil a number of different skills, whilst at the same time drawing on a variety of experiences, both first order, such as personal experience and second order, such as is found in books and other written material? A close scrutiny of the types of questions offered with any material will again reveal interesting insights into the author's view of teaching and learning.

A range of questions, such as the following, attempts to show the complexity of the nature of questioning, and will again make us ask of ourselves what exactly it is that we are trying to achieve with our pupils.

The questions might be grouped into the following categories, which at a fairly crude level could be said to represent a continuum from easier questions based on personal experience to move complex questions which ask pupils to interpret implied values and assumptions.

1. Ask pupils to draw on their own commonsense knowledge and relate directly to their own experience.
   e.g. (a) What do you think are some of the reasons why young people break the law?
   (b) What in your opinion are some of the advantages of living in a new town/rural area/big city?
2. Ask pupils to comment, again from their commonsense knowledge, on an area of experience which as yet they may have no direct knowledge of.
   e.g. (a) What, in your opinion, are some of the reasons why mothers with young children should not go out to work?
   (b) What do you consider are some of the problems faced by old people in our society today?
3. Ask pupils to read an extract and then answer questions about its content, which can be answered by reference to explicit statements made in specific sentences.
   e.g. Read page 54-55 and then write the answers to the following questions:—
   (a) How many crimes of violence were recorded by the police in the London Metropolitan area in 1976?
   (b) How big an increase is this on the same kind of offence committed in the previous year?
4. Ask pupils to read an extract or several extracts and select information relevant to a particular topic. They may have to pull together several pieces of information. Here again it would seem relevant to differentiate between those questions which relate to a topic of which the pupil has already some knowledge, derived from their own experience, and those which the pupil has no direct experience of.
   An example of the former would be:
   Read page 28-9 and then answer these questions.
   (a) What are some of the causes of delinquency in young people?
   (b) Why do young people reject the values and rules of the older generation?
   Questions of this kind may present problems, for some pupils who may find it difficult to exclude their own opinions, even though these may not appear in the text.
   A topic outside the pupils own experience would be an extract on Communist China where pupils were asked:
   (a) What were the events which led up to the Cultural Revolution?
5. Ask pupils to read an extract and then to identify the general theme or summarise the overall point that is being made.
   e.g. Read the interviews with school leavers on page 80-82.
   (a) What would seem to be the main reasons for their dissatisfaction with the world of work, experienced so far?
6. Ask pupils to re-interpret and amplify their existing knowledge in an area, in the light of further information gained from another extract, charts or diagrams.
   e.g. Look back at what you have written about the causes of delinquency in young people. Now read page 21-23.
   (a) In the light of what you have just read, do you want to modify, add to or completely change your earlier summary? Make any alterations you think are necessary.
7. Ask pupils to read an extract and then summarise the information in the form of a diagram or chart. Pupils might also be asked to do the converse. Write a brief summary of the information contained in a diagram or set of diagrams.
8. Ask pupils questions about the content of a passage that requires them to recognise presuppositions made by the author, or to extract information that is implicit in what is written.
   e.g. Read the definition of the term welfare state.
   (a) What moral values on the part of the society are implied by this model of the welfare state?
   or, read the extract on the treatment of offenders.
   (a) What assumptions about the nature of punishment are implied in the treatment which is outlined?
9. Ask pupils questions about the content of a passage which requires them to interpret and evaluate a writer's assumptions and intentions.
   e.g. Read the description of the court proceedings.
   (a) What would you say the writer was trying to suggest to you through his account of what went on at the hearing?
   (b) From this description do you feel you are given an objective account of what went on? Give reasons for your answer.

As can be seen form the above nine categories of questions, the choice of an appropriate question is a highly complex one. I have suggested that it is determined by the content of the extract, by what one is trying to achieve through asking pupils to read the extract, by the pupils' knowledge of the subject, and by their abilities in language. These ideas are still at an exploratory stage and are subject to modification and refinement. Hopefully, however, they will be seen as useful guidelines to the design of worksheets, representing as they do some kind of continuum from easy to more complex questions. It would seem important that, as teachers, we are aware of such a continuum, so that we can make increasing, but reasonable, demands on our pupils to help them to develop their full potentials.[4]

FOOTNOTES

1. See "Briefings No. 4 Planning the Content of Teacher Directed Social Science Course" **by R. Meighan.**
2. For further discussion on this aspect see for example:
   Language & Learning by James Britton (Allen Lane 1970)
   Language, the Learner and the School by Douglas Barnes, James Britton and Harold Rosen (Penguin revised edition 1971).
   From Communication to Curriculum by Douglas Barnes (Penguin 1976)
3. I would like to acknowledge the **A.P.U.** Pamphlet, **Language Performance**, particularly Section 3 on the Assessment of Reading. The categories outlined in relation to reading have been very suggestive in helping me to arrive at categories of questioning.
4. With my thanks to Roland Meighan for his help and advice in organising the material for this Briefing.

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Prehistoric Man

Prehistoric Man is the second area of study and allows for the re-introduction of such concepts as technology, adaptation and belief systems. The materials produced for this section of the course are considerable and detailed.

Source Materials	**Content, ideas and concepts developed**
1. Lascaux Cave Paintings	*Description of cave*
2. Method of Painting	*Mono/Polychrome; use of bare rock; application; ingredients*
3. The Paintings	*Animal life; weapons; beliefs*
4. Man the Artist	*Sympathetic Magic; paint/brushes; dancing*
5. Fire	*Making fire; use of fire*
6. Environment	*Tundra; animals; adaptation*
7. Homes	*Caves; simple shelters; huts*
8. Hunting	*Use of wind, rocks, spears, pits, water*
9. Hunting and Food	*Cliffs; Ambush; Language; Types of food; storing*
10. The First Men	*Time Scale; Man's needs; Man's advantages*
11. Clues to Man's Past	*Methods used by archaeologists*
12. Bones	*Skeleton; Advantages of standing; size of brain; teeth*
13. Tools	*Stones; bones; flakes; modern tools*
14. Weapons	*Rocks; wood; flint; harpoons; sinews; bolas*
15. Burial of Dead	*Eating corpses; burial methods; beliefs about death*
16. Clothing	*Skins — suitability/preparation; belief*
17. Man and the Ice Age	*Description; hemispheres; animals; inter-glacial period*
18. Before History	*Prehistory definition; methods of finding out; dating*
19. Man's Works	*First signs; definition of tool; types of tool; making tools*

Ancient Egyptians

Since the Eskimo and his culture is examined in considerable depth and prehistoric man is also examined closely it was felt that the study of an ancient civilisation would be a most appropriate compliment. A civilised people living in a vastly different environment but faced with the same survival problems of providing food, shelter and clothing, adapts, survives and prospers. They develop a technology, have a belief system, a highly organised social structure, a complex symbols system for communicating and recording. As the Netsilik Eskimo spends the year moving from the inland camp to the sea ice and back again in his search for food so too the ancient Egyptian lived a life patterned by the cyclical flooding of the Nile. It is this coming to terms with the environment and the successful adaptation to it by man which is the key theme underpinning the course. The units of work in the section on the Ancient Egyptians include

Egyptian Mathematics
The Egyptian Calendar
Communication — hieroglyphics
Belief Systems
Egyptian Doctors
Science in Ancient Egypt
The environment
Egyptian Society

Pre-industrial peoples

This is the fourth and final area of study and it concludes the Second Year Course. It was felt most appropriate to include a study of several contemporary primitive societies namely: —

The Boro of the Amazon
The Pygmy
The Bushmen of the Kalahari
The Tuareg of the Sahara

and for the pupils to use the skills of observation, generalisation and hypotheses formulation developed throughout the foundation course, to help them towards a greater understanding and appreciation of man and what makes him human.

It is important to recognise that the curriculum discussed in this paper is an evolving one and one that will be constantly subject to change in the light of assessment, evaluation and availability of new materials. Plans are being made to attempt to continue developing the more important and higher level concepts by re-introducing them again in year three but in a different context. Historical and geographical skills need greater emphasis and the development of religious education as an element within the 1st and 2nd year foundation course is being planned. The integration of R.E. into M.A.C.O.S. is an exciting prospect. The overall aim of R.E. for this age range of pupils is to enable them to reflect upon their experience and upon mankinds quest for an expression to meaning; and to acquire an understanding of religion and religious ways of living. The following could form the basis of the religious quest.

1. *What am I? The mystery of existence.*
2. *Are humans more than material? Do we need more than material things?*
3. *Awareness of self. Awareness of others.*
4. *Our different sides. Good and evil.*
5. *The fact of suffering and death.*
6. *Religious Language*
   (a) Use of symbols
   (b) Everyday symbols
   (c) Religious symbols
   (d) Figurative speech
7. *Phenomena of religion*
   (a) What is religion
   (b) Ritual
   (c) Belief and experience
   (d) Social aspect of religion
   (e) Mythical aspect of religion

The urge to explain the world is one of the five humanising forces outlined by Bruner and it would appear that man's quest for meaning and understanding is obviously at the core of the thinking behind the proposed religious education element outlined for inclusion into the foundation course. The study of the Netsilik Eskimo, man in a different cultural setting to our own, will enable pupils to reflect upon the fundamentals of human experience, those universal feelings, emotions and impulses which unite man beneath the diversity of his culture.

Man a course of Study has given the staff at Tawd Vale an opportunity for thinking about and experiencing ways in which particular disciplines may be integrated. The variety and quality of the materials available for use are without parallel. The films are presented as evidence and are offered as research materials; they are the substitute for the field trip that the social scientist would make to gather his raw materials. To be actively involved with pupils in observing, handling data, formulating hypotheses, generalising and developing the skills of the Social Scientist is exciting and stimulating. It has encouraged staff to think deeply about the nature of the curriculum experiences which will lead on from MAN and it has promoted much discussion about the role of the teacher in relation to the pupil and in relation to knowledge. Though we can not hope to produce similar materials in schools, one is made aware of the fundamental importance of Bruner's modes of learning: symbolic, iconic, and enactive and the development of new materials by staff can be structured into this conceptual framework.

The future of Man: A Course of Study in the school will be that of continual development, encouraged by constant reappraisal and modification. Since attendance at a Man workshop is a precondition of the purchase of the materials, and a commitment to the continual development of the in-service training of staff is a professonal obligation, there does exist a very healthy environment within the school for curricular change and innovation.

THE MANCHESTER OXFAM PROJECT

Keith Glazzard

One of the factors inhibiting innovation in schools is the lack of opportunity that teachers have to stop and think about what they are doing. Classroom teachers are busy people and generally have little enough time and energy to succeed in what they are doing without adding to the burden of curriculum development to their workload.

Yet it is in the great cities like Manchester that the need for change is most keenly felt, not so much by the teachers but by the pupils they teach. Many of the young people in our schools make up the ranks of the dreaded 'bored teenagers', the youngsters who see little point in what they are doing in general and even less in their school work. It may be that what we are doing in the **Manchester Oxfam Project** can, in a small way, help to make it all the more relevant to them, and more sensible to their exasperated teachers.

The story has two beginners. The first of these was in Cambridge, Massachusetts where **Man: a Course of Study** was developed in the 1960s. MACOS poses the question 'what is human about human beings?' and the course helps pupils to discover ways of tackling it. Animal studies are used to provide a framework of concepts such as learning, communication and social organisation, and these are then employed and expanded during a prolonged study of the Netsilik Eskimos of Pelly Bay, Canada. Bruner's concept of the 'spiral curriculum' which is embodied in the course requires the learner to revisit the concepts of the studies repeatedly, *"...building upon them until the student has grasped the full fermal apparatus that goes with them"*. Clearly, you might not expect all your pupils to have reached this stage by the time they are 13 years old.

John Springthorpe, Manchester's Inspector for Social Studies and Russ Hertzog, Curriculum Development Leader for Social Studies in Manchester, have been encouraging schools to use **Man: A Course of Study** and there are 14 which now employ the course in the 11-14 range. Different schools make different uses of the course to suit their differing organisations, but in general terms it has found its place in the early years of secondary education as the basis of an integrated approach to Humanities. In this way some progress is being made towards establishing a programme of Social Education in these schools. Regular meetings of MACOS team leaders from the schools involved formed a valuable forum for communicating ideas and experience, and it was in this context that the second part of the story began.

Working from its base in Oxford, England, Oxfam's Education Department has over the past few years, initiated a number of small experimental projects in collaboration with Local Educaton Authorities. Each project has explored ways of teaching about developing countries or ways of interesting young people about development issues. These programmes have usually been based on the model of seconding a local teacher as project leader for two years and recruiting support from local schools willing and able to engage in the experiments. They have met with varying degrees of success but a common feature of each has been the special challenge to teachers presented with the problem of teaching about change.

Education, in the traditional sense, requires the teacher to 'explain, show, state by way of instruction' and therefore be an 'authority'.

Conditions of rapid change in society and the world have the effect of devaluing the evidence of the 'expert' and so it is with the teacher. He must find other ways of helping his students to draw conclusions. O.G. Thomas, Oxfam's Education Officer recommends "'... *a process which makes people aware of changes and helps them to understand them; a process which helps people to decide which changes are for the better and which of these changes they can help to direct or control, and how they can do so".* Such a process could then be described as Development Education.

Oxfam approached Manchester Education Committee with a proposal for a jointly sponsored project on the lines of their usual model. The idea was particularly appropriate as it gave Oxfam an opportunity to find out more about curriculum development in the 12-14 age range, and it gave Manchester the opportunity to look into the question of what can follow **Man: A Course of Study**.

The aims of the project were stated in very general terms at the outset. Fitting broadly into the Social Education area of the curriculum, the project would be about the individual, his self-image and his relationship to others. It was hoped that the project would encourage young people to become more responsible and tolerant of others, and that they may develop their abilities to empathise with people, especially those overseas in the developing nations. The means of pursuing these aims were to include the use of a comparative study and, where possible, the utilisation of study-action. It was agreed at the start that the project leader would visit a community abroad to gather information and other resources for the basis of a comparative study. The Heads of the MACOS schools in Manchester agreed to support the project, knowing that one of them would have to provide a teacher for the two-year secondment.

I was appointed to take up duties in September, 1977. In the six months up to that date a series of meetings were held for interested teachers to determine the shape and direction of the project. It was agreed that 'adolescence' would provide a suitable theme and so Oxfam was able to supply infomation about a number of locations overseas where they had supported developments which might provide good resource material for the comparative study. The group liked the look of two places and so arrangements were made for me to visit a school in Guatemala and a hostel for homeless boys in Columbia during September/October 1977.

I was greatly assisted in Patzun, Guatemala, by the American teachers of the Colegio San Bernardino. They set up and interpreted a programme of interviews with students at the school and I was also able to visit some of their homes. The Albergue Juvenil in Cali, Columbia, did not present the same opportunities for a study, but the 'evidence' I was able to gather has been greatly expanded thanks to the help and generosity of Ray Bromley and Chris Brokbeck of the Development Studies Centre of Swansea University.

The next step was to find a number of teachers who would be prepared to form a group to develop the resources and methods of the project and to try these out with groups of pupils. This process was time-consuming and progress was slow. The target group, MACOS teachers, were already heavily committed to the programmes so well organised for them in that Course. To break off for a while to do something else required them to put aside valuable preparation and to walk into the dark with only an idea or two for illumination, and in any case, such 'tampering' with Man: A Course of Study smacked of heresy!

Eventually it was considered best to go ahead with six teachers, two each from three schools and to see what could be achieved. Two taught second year boys, two taught third year girls and two taught mixed third years so the sample contained an interesting combination of situations for the first trial. The materials were given to the pupils in a raw state so that experience could be gained about their responses to young people in Patzun and Cali. It soon became apparent that the similarities and differences which our pupils percieved between the youngsters overseas and themselves were of great interest and had the effect of motivating our kids to find out more about their own environments.

Bruner says of comparisons...

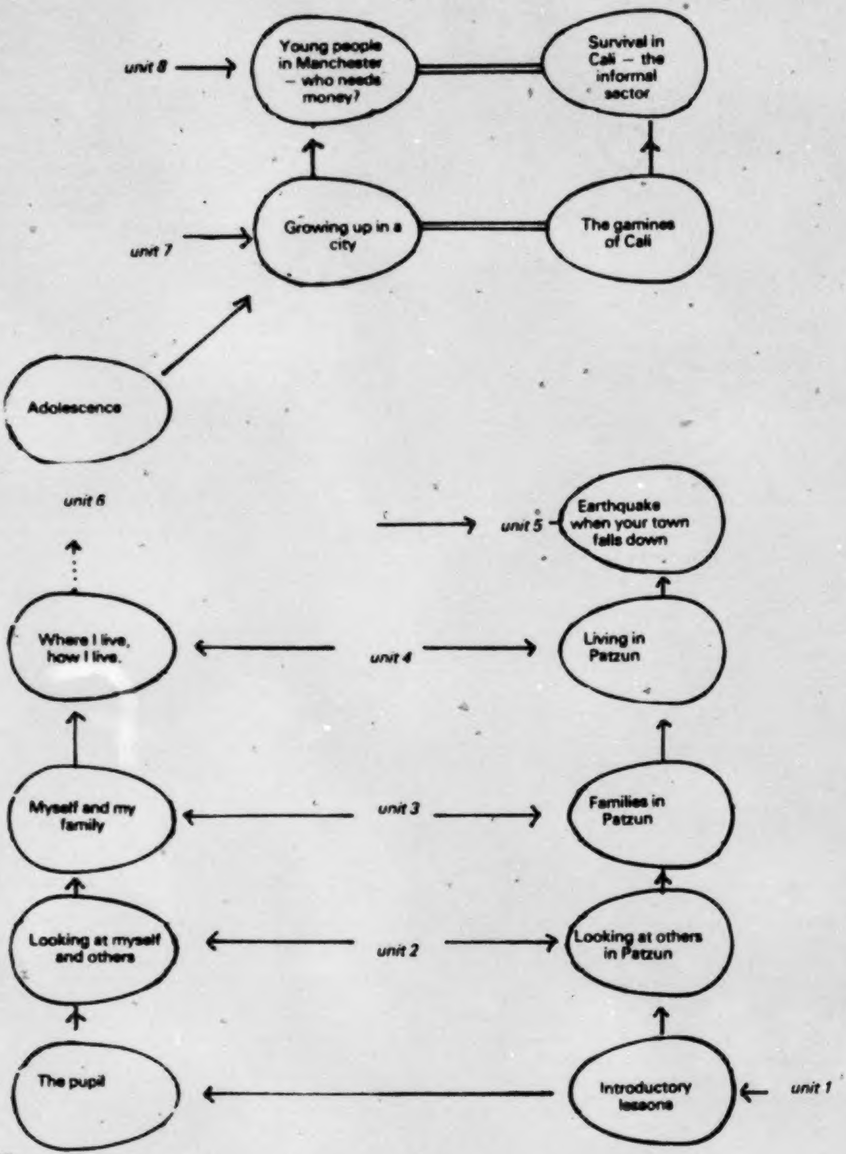
"We believe that by getting the child to explore contrasts, he is more likely to organise his knowledge in a fashion that helps discovery in particular situations where discovery is needed... Readiness to explore contrasts provides a choice among the alternatives that may be relevant".

Our experience of using comparisons with our pupils is that they not only get on apace with the business of discovery but organise themselves into small groups to do so.

Armed with this experience, and a resulting high level of group morale, we were able to settle down to a long process of after-school meetings and a number of day-time working sessions to work out the kind of course we wanted and to explore the sorts of methods which we would need for our purposes. In putting a course together we have attempted to keep faith with the intentions of **Man: A Course of Study** and to retain those aspects of the course which our pupils have found most stimulating. We were never likely to have a good bank of films as a basis for study so we have made use of tape/slide sequences instead. The sound projectors (tape/slide machines) which we use allow individuals and small groups to return to slide sets as they need them, and it also permits them to present their own studies in the tape/slide form. The teachers have had to learn a number of new skills themselves and one particularly valuable source of help came in the shape of Pete Sharratt of BBC Radio Manchester who provided a session about sound recording.

Six tape-slide programmes about Guatemala and Columbia have been put together and a number of commercial products are being tested. Good and relevant films are never easy to find but Oxfam's

MANCHESTER OXFAM PROJECT
COURSE STRUCTURE


unit 8
Young people in Manchester – who needs money?
Survival in Cali – the informal sector
unit 7
Growing up in a city
The gamines of Cali
Adolescence
unit 6
unit 5
Earthquake when your town falls down
Where I live, how I live.
unit 4
Living in Patzun
Myself and my family
unit 3
Families in Patzun
Looking at myself and others
unit 2
Looking at others in Patzun
The pupil
Introductory lessons
unit 1

"The Angry Earth" and Christian Aid's **"The Living City"** are particularly valuable. We use photographs, posters and illustrations as much as possible, and we give our pupils scrap-books to keep a personal record of their work. Most of our resources are, inevitably typed and duplicated, but the teachers are aware of the need for variety and balance in the methods that they use and a constant watch is kept for the possibility of using a game or simulation in the learning process.

We have not yet devised the games and simulations which we agree would be an asset to the course but we have tried to maintain a flavour of enquiry and discovery to support an active approach to learning. Our pupils are introduced in a simple way to some of the research methods of the social sciences and we encourage discussion so that they are able to reflect upon the experience they may have gained in using these techniques. **Man: A Course of Study** aims to 'legitimise the search' for knowledge, to support open-endedness 'where definite answers to many questions are not found'. The project teachers have put themselves into the position of 'learners' during the process of developing the course and so can now more easily relate to such an aim in terms of their own experience. I would contend that as a result they are now better prepared to provide the kind of guidance that their pupils need in their own quests.

At the start of the second year of the project the teacher group was joined by another member — an evaluator.

The Department of Education of Manchester University use **Man: A Course of Study** as a curriculum model in their M.Ed. course and John Springthorpe has maintained a good working relationship with the department. It was through this link that Dr. Allan Rudd agreed to carry out an external evaluation of the project as a curriculum development. He was able to secure the services of Ann O'Shea as full-time Research Associate and Ann joined the group in the role of 'critical friend' to the project. With their guidance we have also devised a number of strategies to conduct an internal evaluation, some of which reflect the MACOS techniques and some of which we have improvised for our special needs and comensurate with our limited resources.

At the time of writing, the second field trial is underway. First reports are most encouraging and a number of new teachers are becoming involved. Moves are being made to assure the future development and dissemination of the project. Two schools have already put it onto the timetable for the coming year and more are expected to follow. Plans are also being made to get teachers overseas to consolidate and expand the resource materials of the project.

The **Manchester Oxfam Project** has operated on a small scale within a limited geographical area and in a specific area of the curriculum. What we will have demonstrated if we achieve nothing else is that by involving a group of teachers in a curriculum development and giving them some time and the support of full-time leader, many things are possible. Young people can be introduced to new and interesting modes of enquiry and they themselves can become actively involved in the process of shaping the curriculum. Their teachers can experiments with alternative approaches to their normal techniques and they can expand their repetoire of skills. Most important, however, is the opportunity presented by a project such as ours to carry out on the spot research into what is going on in the classroom, to reassess teaching aims and to evaluate the effectiveness of various methods of pursuing them. It is the sort of exercise which to the normal classroom teacher, faced with his daily round of tasks may sound like the sort of thing best left to the 'academics' while he gets on with the real business of ecucation. I hope that in our own small way, or should I say, precisely because of our 'own small way', we have helped to demonstrate that realistic developments in curriculum are within the competence of relatively small local-based groups.

HYPOTHETICAL THINKING, SOCIAL STUDIES AND THE GIFTED CHILD: TWO EXPERIMENTS

Gordon Hesketh, Holy Trinity CE JMI, Liverpool
and **Norman Redmond, Newsham JM, Liverpool**

The aims which may be held in providing a social education course fall readily into three main categories: the *commitment aim,* in which the intention is to transmit to the recipients some favourable view for internalisation of a specific doctrine; the *manipulatory aim,* which is again directed towards education in value orientations, but in which the intention is to develop the pupil's ability to make up its own mind; the *academic aim,* in which the guiding principls is that of developing in children knowledge of the subject area and appropriate skills of data collection, analysis and reportage; an ethic is involved in this aim, of course, which may include elements such as replicability and criteria for rejecting hypotheses. Though any social education course may claim all three types of aim, they are logically incompatible (Hesketh, 1975, Vernon & Hesketh 1980). While there is no package of teaching materials to permit the teacher to select items precisely according to which aim they will serve, having a clear idea of which type of aim is intended can facilitate the choice of methods and materials. This paper is about a fairly restricted attempt to teach within the academic category — but smatterings of other aims will emerge! Before going onto the main interest the authors had, it is worth noting that their idea of "social studies" is a function partially of epistemology and partially of the exigencies of being primary school teachers. The authors take social studies as the study of society — unremarkable perhaps, but by this they include History, Geography and the many other claimants to distinct status. If social behaviour and institutions are being studied then it is Social Studies! As will become apparent below we may differ from the traditional view of History, for example, as we insist on evading the pervasive story-telling notion of History which still dominates even much of secondary school work. Epistemologically a "discipline" which has no distinct methods, objects of study or reportage methods cannot claim distinct identity. Equally, we have noted the indispensability to adequate explanation of those variables which help explanation — whether labelled "History", "Geography", "Sociology" or whatever. As primary school teachers we have found a free ranging use of ideas, methods and materials commonly associated with a range of subjects to be pedagogically valuable and unavoidable.

The specific interest which the authors developed was in the education of the exceptional child. Whilst both have ample experience of the exceptional at the lower end of the ability range, the exceptionally able — the gifted — seem, by contrast with the less able, much less well provided for. Given the oft-found shibboleth that some special type of class called "mixed-ability" occurs, it is worth making the point that any class is mixed ability. One junior school class, for example, had an IQ range from 80 to 117. The class next door a range from 115 to 152. While any class is mixed ability and so demands the teacher's approach should cater for that diversity, there are many classes in which, to borrow statistical jargon, one or more "extreme outliers" can be found.

Coping with the deviant gifted is the real problem for the teacher. The exceptional low ability child can be shunted off to the opportunity class, the remedial class, the remedial teacher or the peripatetic remedial specialist — or even to a special school or unit. The gifted is often left to suffer or cause suffering (Ogilvie, 1973). Whereas for the low ability or average, or even above average, there is some notion of what level to aim for, the gifted child may readily surpass the school's dictums about what a child can or cannot do — the head of one school complained, for example, at fourth year juniors being asked to understand the word "precipitation"! The authors felt, however, that as teachers they met two categories of gifted child, both liable to be a problem in the usual class. There is the child gifted by comparison with the rest of its age or class group, the *relatively gifted,* while the other category comprises those who according to some criterion are *absolutely gifted* — who score, for example, above a predetermined cutting point on a test. The former category may include the child with an IQ of, say, 125 when the highest of the rest of the class scores c. 105; the latter category will include any with an IQ over, say, 142, who relative to children in any class, save the nationally 1% similarly endowed, is very able. Naturally, recognising the gifted is a problem — especially if they are brighter than the teacher. However, there is a rapidly growing literature on the gifted and before describing class room experiences a brief outline of the concept of giftedness, a notion which outrages so many in the secondary school head's association, would be apposite and serve to put in context our later descriptions of classroom efforts to cope with the gifted.

There is a very long history of attempting to identify giftedness psychometrically. Naturally early efforts centred on the use of the IQ test, with Terman using 140 on the Stanford-Binet test as the lower point for identifying giftedness (Veron, 1977; Shields, 1977): high performers in other areas who failed to score high on the test were excluded from the gifted category. The more recent use of the Wechsler Intelligence Scale for Children commonly uses 140 also as the lower point but at least one local branch of the National Association for Gifted Children has had many children referred to it with IQs in the low 130s. What Terman in his early work was trying to do, like many contemporary psychologists, was to winnow out the gifted by reference to *general ability.* The assumption of general ability was common in the earlier years of this century, but it led to a bifurcation within psychometrics, with especially in the United States a greater concern with the identification of special abilities. However, the identificatin of "factors of the mind", in Thurstone's phrase, was and is a function of the method used. Typically a matrix of correlations between scores on variables is subject to principal components analysis, which extracts the variance of the largest possible clustering of relationships — a general factor. The remaining components account for relatively little variance.

The opposing method has been to take a components matrix a little further by using an oblique rotation which allows special factors to show up more clearly. However, even the conventionally applied orthogonal rotation of components may be further subject to principal components analysis to produce higher factors. Though argument continues, there may be general ability and there are specific abilities — it all depends, or largely depends, on methodology.

In essence there seem to be specific abilities, high performance on which may not be indicative of high performance on others. For the teacher, psychometrics may be fascinating but better left aside when classroom pressures demand less refined and resource-demanding measures. The list of claimed characteristics of the gifted is long. Several exist, one published by an education authority in the North West, (Sefton, 1975), others in more specialist sources. Common characteristics include: social leadership, superiority in commonsense, general knowledge, specific knowledge, quality and quantity of vocabulary, power of comprehension, relational thinking (ability to see relationships between objects and ideas and to apply them to new situations), sense of humour, conscientiousness, self-confidence, number of hobbies, early learning to read, retentive memory, persistent curiosity, desire to excel, perseverance, emotional stability, sociability, (Ogilvie, 1975; Burt, 1975). Given, however, the well attested inability of teachers to cut through the miasma of prejudice (Ogilvie, 1975; Cahiers Ped. 1976) to the child's ability, even those rule-of-thumb characteristics may be insufficient to guarantee the child the recognition which *may* be necessary as prelude to adequate education. Even the criterion of creativity (whether known as divergent thinking, or originality) needs an operational measure. Tests of creativity are still primitive and of low reliability. While in one study (Getzels and Jackman; 1962) the highly creative performed better than their IQ suggested, the IQ tests involved were not the same across subgroups. As in another study the IQ-creativity correlation was low, it may be that creativity is a factor separate from others, (Shields, 1978).

It may be that a more subjective search for originality, flexibility and elaboration of ideas would be a help in recognising high ability. Obviously creativity will be significant in social studies work, but more generally the lack of a reliable testing device is echoed by the lack of formal, teacher-proof, testing of the child's style of thinking. Whilst the Piagetian stages of thought are most certainly not culture-free, within Britain, or other Western states, the stages may help the teacher discriminate the degree of ability of the pupils. The gifted may attain higher types of thinking earlier than the less talented. The onset of formal thinking may not typically be until an age of 13.5/14.2 (Goldman, 1961), or at least 16.0 in the field of History (Hallam, 1967), yet the advance into thinking in hypotheses and testing thereof may set in much earlier for the gifted, being not unusual by 8/8½. However, hypothetical thinking may be a sign of giftedness but may also be perhaps encouraged by teaching directed to hypothetical thinking. It is this latter element — hypothetical thinking — which led to both experiments described below. In both the authors had in mind several aims: to help identify the gifted, relative or not; to encourage the gifted in developing the hypothetical style of thinking which is often given low priority in schools; to encourage knowledge of social studies and the development of more rigorous thinking about a subject area which is often used as a poor relation to fill in empty afternoons after the real work of maths and eng. lang. is done in the morning! In a sense, the position can be crudely put as an attempt to "stretch" the pupils within a social studies context. In neither experiment was formal testing used — a weakness of which the authors were all too aware. But then tests may be time-consuming, expensive and not necessarily measuring what is intended. Equally, the authors acknowledge their own biases which might have influenced what happened. The bias they felt consciously was one which favoured multi-hypotheses and hypotheses which the children could see as testable. However, in terms of subject matter the first description will be of a normal class undertaking a conventional History course, the second is of a selected group outside school hours covering what might best be called environmental studies with some more limited problem solving exercises in addition.

1. In the classroom. The recent study by the Inspectorate suggested that as far as History is concerned the gifted child may not be assessed by knowledge carried in the memory but rather by what is done with the knowledge (HMSO, 1977). Questions about validity of evidence, questions about the source of facts, questions about the interrelaton of data, of the existence of trends, the ability to empathise with the subjects of study: all these may mark out the gifted, though that plethora of questionings may be inconvenient to the tired teacher on a Friday afternoon or to the non-specialist. Whilst those questions might come naturally from the gifted they may also need stimulus, especially when earlier education has emphasised facts and ideas as simply "received wisdom". Of course, both for the gifted and the non-gifted, History may have other uses: interesting subject matter, help to children in understanding the influence of time in human affairs, help the pupils understand notion of linear rather than, say, circular time, help cultural placement of the child, (Hesketh 1976; Heater 1979; Carnie 1973). However, even for the non-gifted the stress on the hypothetical nature of knowledge may be a considerable stimulus to the development of thinking skills.

The context for the work recorded here was a class ostensibly of first-year juniors in a semi-open plan school, a class containing a group of six top infants and four second year juniors. Chronological ages ranged from 6½ to 8½ and reading ages ranged from 5 to 12.6. The school History workscheme specified that the children should study, inter alia, the time of the Romans. Trying to teach a far away time to such a mixed group seemed a difficulty but it seemed that some way of bringing the period to life might be feasible through a simple use of drama. In effect the children were asked to simulate Caesar and his colleagues, and his opponents, from time to time in the situations they met. Chalk and talk were not left out, but continually the children were challenged to give interpretations and opinions. A particular cause of dissatisfaction with available resources which led to this approach lay in books which gave little if any explanation of why, for example, Caesar decided to invade Britain. The earlier stages of Caesar's grand tour through

Europe were outlined and then his options outlined – as the teacher saw them. Children were asked if they could suggest alternatives for action. At all time, after discussion, what seems to have really happened was reported with children and teacher trying to suggest why that alternative was adopted. Children would from time to time act out situations, for example Caesar discussing with his commanders the line of attack once in Britain. Where apposite, factual material was intruded via the teacher or particular children who could read adequately. Even in discussing events after the eventual Roman settlement, the adoption of Roman culture was dealt with by arguments pro and con, with book or slide material and a Museum trip used to give point to arguments about the relative merits of Roman and British houses.

The aim in the study was to avoid that dreary and erroneous notion that things "just happened". Alternatives were suggested, either by teacher or pupils and reasons therefor suggested. The past permits testing hypotheses of what might have happened or could have happened. Assessing the outcomes of the course is difficult: only a long term study could prove a critical thinking to have been rooted in the children. However, a gradual spread through the class of the use of reference materials, including teacher-prepared information sheets, was noticed and a concomitant giving of ideas by a wider group in the class. As for the gifted – relative in this case – they seemed to find the challenge of conflicting ideas and of finding out information, and of weighing ideas and data, a stimulus which seemed to have some oral and written spillover into other areas of the curriculum.

2. Outside school. The second experiment involved the Explorers Club, a Saturday morning club for the gifted organised, in this case, by the West Lancashire Branch of the National Association for Gifted Children. Children were parent-selected, largely as a result of contact with a private educational psychologist who had recommended to them attendance at the club. Typical lower IQ (WISC) was 130, and whilst most were in the 130s a minority were in the 140s and 150s: a group containing both relatively and absolutely gifted. Although an IQ of 130 or so does not seem high, about degree level, nevertheless by contrast with the usual primary school class the group was highly selected and of the type which would be very demanding of a teacher's efforts. In age the group ranged from 3 up to 12, though the work to be described was tackled largely – and largely geared to – the older children, 8-12. A four-Saturday-morning series of events was set-up. The first three were preparatory to the fourth, with the whole course entitled "problem-solving". In effect the first three sessions were training for the fourth, and the underlying assumption was that the typical school and parent of these children did not give much attention to problem solving but to a more traditional and unquestioning pedagogy. The four sessions centred on Edge Hill College of Higher Education, for the use of whose facilities the authors are very grateful, with the final session involving also observations in the nearby market town, Ormskirk.

We have abbreviated our account of the initial three meetings to emphasise their intent. The first morning involved general discussion of traffic problems with the children being given a simple problem – assessing the speed of vehicles passing the college on the main road. The stress was – by necessity – on teacher guided problem-solving, timing cars past a pair of points over a measured distance. This was followed, of course, by a short period of calculation based on observation.

The second session was still simple and based also on the main road. As the road past the College was under a 70mph speed limit, shortly after the end of a 50mph limit, the children were asked to look at the speed of cars in terms of safety and the possible limitation of speeds, both via speed limits proper, but also the size and shape of road. Discussion covered the question of whether one-way systems in town slowed or speeded traffic, whilst the practicality of obstacles – sleeping policemen, water hazards – was analysed. The best distances and gradients for sleeping policemen was given much attention, in terms of the speed of deceleration desired: few but sharp to give rapid cut down, or more and gentler to produce less marked deceleration.

In the third session material and observations were put together to consider a safe limit for the road, with graphing of speeds of vehicles and attempts made to relate this to possible deceleration measures. In all three sessions the problem was set, the problem solving was strongly guided by the adults present. The fourth sesson however, was more complex and tried to get the children to apply the heuristic methods to given problems. The children on this last morning worked in several groups, chosen largely by themselves. One group did not venture out into the winter cold of Ormskirk but stayed in the College discussing alternative sources of fuel. Solar panels were rejected as taking 40/50 years at present prices for fuel savings to outweigh house building costs. Information came partly from the children's prior knowledge but also from teacher's information sheets. Emphasis in discussion was on attacking ideas and proposals – with the stress on clarifying the costs of alternatives. A favourite solution involved a boom across a suitable stretch of water. Despite impracticalities a conflaton of Kellogg Corn Flake boxes and various pieces of household junk actually produced a working model, a cross between a water boom and a gas turbine, based on the water wheel principle! Interestingly the children decided that long term solutions demanded a change in attitude to fuels, whilst one hitherto silent child argued that whatever the attendant problems nuclear power was the only viable large scale answer or that man himself could "go primitive" – human power could even keep people warm in cold weather.

A third group were given problems concerning handicapped children, including how they might cope with eating an egg or taking a drink from a cup. After many attempts a girl proposed that the egg eating, by an armless child, could be tackled by using a contraption like a pair of scissors held in the mouth, placed firmly across the top of the egg and squeeze. After a long discussion of alternatives, a girl put forward the drinking solution as using a straw — a lesson that the obvious should never be overlooked! Two groups which went out into the town had two tasks: the first group were asked to prepare an itinerary through the town for a visitor ensuring that the more interesting sights were seen; the second were asked to assess and comment on the one way system in force at the time. Slightly different problems but which both required some sense of priorities, and an ability to provide solutions. Two girls decided that the first problem might be best sorted out by a Town Trail and had first to determine points of interest and importance. The decided that their route, including the Lord Beaconsfield Statue, the famous hostelry the Buck i'th Vine, and the mosaic of a Spanish galleon above a shoe shop, should have an historical basis and some root in humour: questions included in their trail report were, for example, "whose head would you find in Moor Street?" (The Queen's Head public house); "where can you see a rainbow in Moor Street?" (loggia front for Simon's Stores); "what visible evidence is there for the age of the Buck i'th Vine?" (narrow passage at side of inn, metal rods on cobbled setts). What was attempted was an optimal route reducing time and walking to see the most! The Trail blurb was in the end twenty questions supplemented by maps and overlays and a series of drawings to be annotated by the visitor.

The final group were more directly continuing the first three sessions of the series. Their task was to observe the one-way system in Ormskirk. Armed with maps and overlays of the town and its one-way system, the children observed car speeds and movements — such as overtaking and joining traffic streams. The children spaced themselves and observed. Their conclusion that the system was totally inadequate included comments on the erroneous location of major elements in the system. One part of the system, for example, past the church, was in entirely the wrong place as a larger minor road carrying much heavier traffic swept in from the left causing dangerous situations and congestion. Interestingly since the children did their work, the system has broken down in practice. That the children's suggested improvements would be better is a moot point but they were based on an explicit problem solving approach and observations of the real life problems.

What interested the authors in the environmental studies project was the considerable variation between children in readiness to tackle what seemed to most unfamiliar sorts of work: parrot learning was out, reasoned argument based on observation was in. Certainly even after the short course, the authors felt that readiness to argue was greater with information being mustered to support a case. As in the History experiment there was no upper limit *a priori* to what was expected of the participants. Social studies was presented as a problem area, with uncertainty built in. Developments from the two events might include a more formal attempt to put weights on likely outcomes of alternative courses of action. That remains, however to some future date.

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ATSS NEWS

NORTHERN IRELAND

SCHOOLS CULTURAL STUDIES REPORT

Education Centre, The New University of Ulster, Coleraine

"The Schools Cultural Studies Project seeks to encourage and support teachers and others who have a responsibility to encourage personal awareness and mutual understanding in social relationships among pupils in Northern Ireland" Newsletter available 'Network'. A number of teaching resources — games and other items, are also available. Many of these are of general interest and not restricted to the Northern Ireland context.

HUMAN RIGHTS

1978 was the 30th Anniversary of the Universal Declaration of Human Rights. Leaflets and posters were published at the end of the year. Further information from **C.E.W.C. Broadsheets, Council for Education in World Citizenship, 43 Russell Square, London WC1B 5DA.**

NEW INTERNATIONALIST MAY 1979

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HANDICAP

'MY WORLD'

This book is the result of the NFER curriculum development project *'Social Handicap and Cognitive Functioning in Pre-school children'* directed by Audrey Curtis. The book is essentially a practical handbook of ideas designed for the classroom teacher. Nine themes have been chosen. The first *'Myself'* helps the young child to learn about himself, his appearance and his feelings; this leads onto related areas including *'Clothes'*, *'Family'*, *'Homes'*, *'Community'*. As the child develops he or she is introduced to wider themes: *'Food'*, *'Animals'*, *'Seasons'* and *'Transport'*. The overall programme is designed so that each theme can be used in conjunction with the others. The themes within the 9 topics are divided into four sections. The main section *'Talking Points'* is designed to encourage language development and general communication skills in small group situations, as well as extending knowledge of the particular areas under discussion. *'Linked Activities'* and *'Individual Activities'* are designed to reinforce the concepte introduced under *'Talking Points'*. The fourth section contains suggestions for stories, rhymes and songs. The materials published here have been developed through trials with both socially handicapped, and non-socially handicapped children. The former made considerable gains in confidence and in communication skills as well as gains on tests of cognitive skills.

'My World' is issued by **NFER Publishing Company, Darville House, 2 Oxford Road East, Windsor SL4 1DF.**

EPILEPSY: A LABEL FOR LIFE

This is a new film from **Concord Films Council Ltd, 201 Felixstow Road, Ipswich, Suffolk,** designed for audiences of professionals. Hire charge £6.80 plus £1.19 delivery by Securicor.

EPILEPSY 78

British Epilepsy Association,
New Wokingham Road,
Wokingham,
Berkshire RG11 3AY.

This is the first of an annual journal containing new and re-printed articles on epilepsy and the problems of epileptics, and would probably be a useful resources for a teacher wanting to combine a case study of a form of deviance with useful social education. It costs £2 plus 50p postage. The Association also has a list of free and cheap pamphlets and project notes.

RACE RELATIONS

'TOWARDS A MULTIRACIAL EDUCATION'

This pack is produced by the N.U.S. and includes discussion documents, a survey of the multi-cultural input to teacher education, a guide to useful organisations and other details.
N.U.S. 302 Pentonville Road, London N1.

BECOMING A TEACHER

Room 2/11, D.E.S. Elizabeth House, York Road, London SE1 7PH

The latest edition of '**Becoming a Teacher**' (free) details to new requirements for entry to teaching which come into force for those who would start teaching in 1983/4; that such teachers would require a minimum of Grade C GCE/Grade 1 CSE in English Language and Mathematics.

NATIONAL ASSOCIATION OF YOUTH CLUBS POLITICAL EDUCATION PROJECT

P.O. Box 1, Blackburn House, Bond Gate, Nuneaton, Warwickshire CV11 4DB.

Details of this project, described in Mark Smith's article in SST Vol 8 no 3 are available from the address above.

SCHOOLS COUNCIL INDUSTRY PROJECT

160 Great Portland Street, London W1N 6LL

The 2nd '**Industry Newsletter**' is now available and contains an interesting paper by Lord Carr, the Chairmain of the CBI Education Committee, and later in the document a report of a discussion on how company reports might be used as teaching resources. No hint at all is given that pupils are to be instructed to treat such reports with the scepticism they deserve.

O.P.C.S. SPOTLIGHT SERIES

This series of useful little pamphlets beautifully designed for classroom use, and available in multiple lots, mentioned in SST Vol 8 no 1 has been extended to include two new titles: '**Changing Britain; a census snapshot**' and '**Women in Britain 1971-76**' free from **OPCS Information Branch (SP7), St Catherines House, Kingsway, London WC2B 6JP.**

POLYTECHNIC OF NORTH LONDON

'**Recent Development in 'A' level Sociology**' This course was run last year and was greatly over-subscribed. It is being repeated from 10th October to 5th December, and 16th Jan to 20th Feb. It is I.L.E.A. supported. Otherwise the fee is £7.00 details from **Tony Marks, Polytechnic of North London, School of Education, Prince of Wales Road, London NW5 3LB.**

BRANCH NEWS

STAFFORDSHIRE Branch

Meeting at the Department of Education, University of Keele, **Friday 15 June 2-4.30 p.m.**

Pat McNeil Lecturer in Sociology at St Albans College for Further Education and the New Moderator for A.E.B. 'A' level Sociology, will introduce discussion on the theme: —

Sociology Teaching in Schools and Colleges: Problems and Possibilities

The purpose of the meeting is to enable conference members to discuss a number of inter-related issued associated with Syllabuses, Examinations, Pupil Assessment and New New Developments in Sociology teaching. The meeting is open to all teachers and students interested in Developments in Social Science Teaching. Non Members of ATSS welcome.

**Dennis Gleeson, Department of Education, University of Keele, Staffs ST5 5BG.
0782 621111 x 299**

A.T.S.S. ANTHROPOLOGY PANEL

We are hoping to re-establish the Anthropology Panel. The new chairman is **Brian Street, The University of Sussex, School of Social Science, Arts Building, Falmer, Brighton BN1 9QN**, who would like to hear from anyone interested in joining the panel.

CHILDRENS' BOOK BULLETIN

This is a new periodical which aims to provide a systematic coverage of non-sexist, non-racist childrens' books, plus articles on the role of childrens' literature in reproducing attitudes. 40p per issue plus 10p postage, or 3 issues per year at £1.20 including postage. For subscribers in 1979 the **Spare Rib List of Non Sexist Childrens' books** will be included as a free gift.

**Children's Book Bulletin,
4 Aldebert Terrace,
London SW8**

AUDIO VISUAL LEARNING

As previously announced ATSS is producing a series of audio-visual productions in conjunction with Audio Visual Learning Ltd. Dave Evans, who is co-ordinating this activity would like to hear from anyone interested in joining in.

Dave Evans, 124 Lightwoods Road, Bearwood, Warley, West Midlands.

CONFERENCE REPORT

B.S.A. CONFERENCE 1979

This year's British Sociological Association annual conference was held at the University of Warwick from 9-12 April, 1979. Its theme was "Law and Society" and was attended by over four hundred people from institutions of higher education, eight FE lecturers and one school teacher. As usual it was held in School and FE term.

Most of the papers I attended had little to do with Sociology and little relevance to CSE, O or A Levels but as one FE colleague put it: "that wasn't the point." What was the point I am uncertain but the accommodation was excellent, the cuisine passable and Warwick University is in the recommendable class for future conferences, provided you bring a raincoat. Incidently it is in Coventry not Warwick — a typical example of British wit.

It was nice to hear Nicos Poulantzas in the flesh. A stimulatingly provocative, if evasive gentleman. His definition of "intellectual labour" as an instrument of socialisation into the role of worker was the most inventive I had ever heard. I still do not see the army officer as an intellectual, but perhaps in Greece they do it differently. Having read some Bourdieu and Althusser I feld I had heard it all before.

Harold Garfinkel too, ignoring the conference theme, stuck to studies of ethnomethodology. He spent most of the time illustrating his theme by writing on an unlit and shadowed blackboard no-one could read. When I as the audience's 'teacher' tactfully suggested he used the OHP provided (yes, I have spoken to Garfinkel) he said he did not know what they were. He did make several interesting points and the third of the audience still left at the end probably gained a great deal, I think. His point that it was more important to look at practice rather than structures because structures imposed a selective vision on practice was most important. That I learned more from Garfinkel's meeting than any other attended is probably true but whether this was because of Garfinkel or the conferences many other deficiences is debatable. I felt Garfinkel was unlikely to change the world.

The group I found most useful was the 'Teaching Sociology' Group. The BSA encourages sub-groups to form (which non-BSA members can join for £2.00 subscription or pay at the door). David Brown gave a stimulating talk on teaching first year polytechnic degree students on nursing degrees which seemed quite reminiscent of A level teaching. Malcolm College's "Teaching a Reflexive Sociology" paralleled much BEC teaching. Details of the group can be obtained from George Paton, University of Aston, Gosta Green, Birmingham 4. Their next meeting is a One-Day conference in Birmingham.

The 1980 BSA Conference is on "British Sociology: 1950-1980" and is held at the University of Lancaster 8th-11th April, 1980. It includes a theme on teaching Sociology in Schools and Colleges and another theme on Sociology and Related disciplines. Paper offers are wanted as soon as possible, best sent through the BSA Office, 10 Portugal Street, London WC2A 2HU.

That the BSA has certain deficiences the most important of which is its pre-occupation with higher education is possibly caused by non-HE people being unwilling to join. In his Presidential address Professor Kelsall pointed out that on the two occasions: the Atkinson affair and the Gould publication, when the BSA tried to use its position to pressure people and institutions to accept Sociology as a profession they had had little effect. The BSA has now appointed a Disputes Officer procedure to deal with recommended cases and act as mediator where possible.

I was elected onto the Professional Ethics Committee of the BSA this AGM and would be interested in any cases referred from Sociologists in Schools and Colleges where they feel that their professional standing as sociologists were being challenged and where they, not being covered by existing union procedures, or having exhausted these avenues, felt they would like a BSA disputes officer with recognised academic standing to intervene and assist bringing the pressure of the BSA to bear in such a situation. The procedure may not be very effective at the moment but by constant usage, and starting with small issues, its effectiveness could grow. It may be a good idea to begin with if we decided on a Code of Professional Practice for Sociology Teaching, which could allay the fears of the ignorant whilst at the same time provide an effective framework from within which professional Sociologists might have an effective voice in curriculum construction and design, in timetabling and employment. Contact: Peter Neville, Humanities Department, Hounslow Borough College, Chiswick Site, Bath Road, Bedford Park, London W4 1LW.

Peter Neville 17th April, 1979

SOCIAL SCIENCE AND THE RELIGIOUS FACTOR

John Bradford

(A discussion statement prepared for the **"RE and the Teaching of RE"** Oxford Conference convened by the Religious Education Council of England and Wales, March 1979)

Broadly speaking, Social Science in the school curriculum may be said to support three goals: social awareness, social analysis and social 'criticism'.

The good Social Science teacher will introduce pupils to the application of Social Science principles across a wide spectrum of social life and different societies. In this teaching process the religious factor will naturally arise as a social factor requiring attention.

It may well be that the religious factor will be studied according to the dominant social science interest. The Sociologist may centre on the influence of religion in the socialisation process or on the pattern of social structure, the Psychologist may be preoccupied with matters relating to identity and personality, the Social Psychologist will note group interaction phenomena and will be interested in forms of worship, the Economist will have an eye to the relationship between belief and work ethic and concepts of wealth and the use of it, the Anthropologist will have some concern for cultural elements and aspects of social control, etc. One has still not quite exhausted all the Social Sciences! The specialist in Politics would be supremely interested in aspects of power and authority.

Ideally, the teacher of the discipline known as "Social Science" should develop an inter-disciplinary approach *within* the Social Sciences to the subject in hand, which will from time to time contain a religious factor of some degree or another.

So far as religious issues (which I group together as "the religious factor") are concerned, teachers of Social Science will be concerned to do three things:

1. to encourage awareness of the religious factor as a significant element in human life;
2. to encourage the responsible analysis of statistics relating to those who express or otherwise demonstrate religious commitment or association;
3. to encourage a fair and balanced study of such critiques of the religious factor by well-known Social Scientists, such as Freud and Marx, together with contrary opinions (e.g. Jung and Durkheim).

It may well be that teachers of the Social Sciences have not always been as alert as they might have been to the stages of development and spiritual vulnerability of their pupils when introducing what are popularly referred to as "mind-blowing" ideas. All teachers, including Social Scientists, have a pastoral role: and sensitivity in the presentation of controversial subject matter calls for care rather than what I would describe as an attention-seeking impact-performance.

The Social Science teacher, *qua* Social Scientists, will endeavour to treat the topic under discussion, e.g. religion, from a descriptive rather than from a normative point of view — though we all realise that to be absolutely value-free is an impossibility.

The Social Science teacher will (without prejudice to opinions about R.E. being a compulsory component of the curriculum) expect the subject of Religious Education to be dealt with from a qualitatively different point of view — including, for example, more room for the affective dimension. The Social Scientist would look to the leading philosophers of education for guidance in demarcating the boundaries of our disciplines. Essentially, Social Science and Religious Education share much data in common, and yet have their own distinctive approaches to it.

The Rev. John Bradford is a part-time tutor of the Open University and represents the Association for the Teaching of the Social Sciences on the National Religious Education Council 24.3.79

OTHER ORGANISATIONS

SIP — Organisation of Sociologists in Polytechnics and Cognate Institutions

Individual Members of SIP pay an annual subscription of £1. Membership includes a free copy of every SIP paper published, regular information about the activities of SIP includings its annual conference and occasional one-day seminars, regular information about the activities of the BSA's Study Groups in which SIP members may participate as if they were members of BSA. Applications forms are available from **Robert Brewster, Department of Sociology, Moray House College of Education, Holyrood Road, Edinburgh, EH8 8AQ.**

SIP PAPERS IN PRINT

No 1 *M J Rustin* **Sociology as a Profession**
No 2 *R E Brewster and J Whiteford* **Sociology and Social Work: New Perspectives for Practitioners**
No 3 *G McDougall, J Foulsham and J Porter* **Sociology in Planning: A Redefinition**
No 4 *J Bailey* **Sociological Theory for Social Practice**
No 5 *D Cox* **Living and Studying with Capitalism**

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No 5 *D Cox* **Living and Studying with Capitalism**

FORTHCOMING SIP PAPERS

D W Jary **The Development of Sociology in Polytechnics**

ASSOCIATION FOR LIBERAL EDUCATION

A report of the 1978 proceedings containing 'Rethinking General Studies' is available from **W. B. Young, Mid-Kent College of Higher and Further Education, City Way, Rochester, Kent.**

NORTHERN ASSOCIATION OF POLITICS AND SOCIOLOGY (NAPS)

This is a new association for sociologists and political scientists which held a successful conference in March. Details from **Roger P. King, The Polytechnic, Queensgate, Huddersfield HD1 3DH. 0484-22288**

OPEN UNIVERSITY RADIO PROGRAMMES FOR A LEVEL SOCIOLOGY

by **David Evans**

The Open University course material, both the published and the broadcast kinds provide a valuable, but often overlooked source for A level teaching in the Social Sciences. This guide is concerned solely with sociology, but there is much material suitable for economics, psychology, politics etc as well — and because of the comparative, wide ranging and inter-disciplinary nature of many OU courses, there are often single programmes hidden in courses which at first glance do not appear very promising. For example, early on in AD208 **'Man's Religious Quest'** is a radio talk by David Martin on the Sociology of Religion, and, much better, the last radio programme in A321 **'The Revolutions of 1848'** is a talk by Philip Abrams on Marx, Comte and the origins of sociology. I find this programme particularly useful early on in an A level course in dealing with the history and nature of sociology, along with the discussion between Robert Nisbet, Alan Dawe and Kenneth Thompson from the first programme in D283 **'The Sociological Perspective'**.

The value of programmes for teaching separately from the course for which they were intended varies. Many are completely self-contained, and therefore stand on their own, but others tie in too closely with course texts or TV programmes to be much use. It is of course possible to copy and distribute extracts from complementary printed material, but to do so really requires a close acquaintance with the course as a whole. In so far as it is possible, I have only listed here programmes which do not need this supplementary treatment.

An immediate limitation to this guide is of course the fact that, being published half way through the year, half the programmes have already gone. Unfortunately however, the OU Broadcast handbook, which gives full details of the times of all broadcasts does not become available until February; but for next year, I will try to provide a fuller guide, without times, for the December issue of the Social Science Teacher. (Copies of the **Broadcast and Assignment Calender for 1979** are available from the **Academic Administration Division, The Registry, The Open University, Milton Keynes**, enclosing 55p for postage and packing.) The reason for supplying this guide now is that one or two course, particularly **'The Sociological Perspective'** are running for the last time this year, and one or two of the later radio programmes are very well worth having. The list is not exhaustive — and I would very much appreciate suggestions and further details from anyone who has studied, taught or used the material. As a general rule, it is best if possible to prepare a brief summary of the main points from any tape for duplication, making a special point of noting any names, book references etc. — even a 20 minute tape can be easily forgotten on an off day.

(NOTE — recording of programmes. It is permissible for an individual to make recordings of OU programmes for his or her own private purposes. Causing such programmes to be heard by others infringes section 14 of the Copyright Act 1956. Educational institutions wishing to record OU programmes should apply for an off-air recording licence to **Open University Educational Enterprises, 12 Cofferidge Close, Stony Stratford, Milton Keynes MK11 1BY)**

D101 MAKING SENSE OF SOCIETY

Sun 17 June 0700/ Wed 20 June 1950	**Work in capitalist society**
Sun 8 July 0700/ Wed 11 July 1850	**Education and Social Control**
Sun 22 July 0700/ Wed 25 July 1850	**Science as a social institution** (Peter Hamilton and Richard Whitley on Merton and Kuhn and the sociology of science)
Sun 9 Sept 0700/ Wed 12 Sept 1850	**Social Science and Social Change** (Philip Abrams on Booth, Fabianism etc.)

A321 REVOLUTIONS OF 1848

Sun 30 Sept 1010	**1848 and the Origins of Sociology** (Philip Abrams — see above)

D283 THE SOCIOLOGICAL PERSPECTIVE

Sun 24 June 0755	**Race and Social Class** (Percy Cohen)
Sun 8 July 0755	**Sociology and Ideas** (Steve Lukes on the sociology of knowledge)
Sun 22 July 0755	**People and work, occupational ideologies**
Sun 5 Aug 0715	**Rationalisation and Secularisation**
Sun 19 Aug 0755	**Marxism and literature**
Sun 2 Sept 0755	**Sectarian beliefs**
Sun 16 Sept 0755	**The science of ideology** (Tom Bottomore on Marx and Mannheim)
Sun 30 Sept 0755	**Ideas as ideology** (Raymond Aron on the 'End of Ideology')
Sun 14 Oct 0755	**Sociology as ideology** (Alvin Gouldner)

LOOK OUT FOR FURTHER DETAILS
OF MACMILLAN'S GROWING SOCIAL
STUDIES/SOCIOLOGY LIST IN FUTURE
ISSUES OF THE SOCIAL SCIENCE TEACHER

INVESTIGATING SOCIETY

Investigating Society is a project-based approach to CSE Social Studies which can also be used as source material on O and A Level Sociology courses.

It consists of two elements:

People Talking Nance Lui Fyson and Sally Greenhill
Five books of original interviews on aspects of social life central to CSE Social Studies: *Older People, Family Life, New Commonwealth Immigrants, Work, The Law.* Each interview is accompanied by cross-referenced margin notes which expand on statements made by the speaker, giving factual and statistical information, suggesting lines of enquiry and pointing out issues raised. Photographs of the interviewees amplify the text.
Altogether 25 interviews on core CSE topics.

Talking to People Richard Whitburn
A pupils' course guide in two parts:

- A specific background to the interviews in *People Talking*
- A valuable introduction to the whole subject of interviews and information gathering; techniques, limitation and analysis. Specific examples are examined and pupils' work is encouraged through suggestions and examination questions.

People Talking: 32 pages, limp covers. 65p each (minimum order of five)

Talking to People: 112 pages, limp cover. £2.25

For inspection copies of *Investigating Society*, tick the titles you would like to see and send this form to: The Publicity Department, Macmillan Education, Houndmills, Basingstoke, Hampshire, RG21 2XS.

Name ....

School ....

Address ....

Older People	0 333 21685 7 ....
Family Life	0 333 21686 5 ...
New Commonwealth Immigrants	
Work	0 333 25661 1 ...
The Law	0 333 25660 3 ...
Talking to People	0 333 26366 9 ...

M MACMILLAN EDUCATION

DE361 PEOPLE AND WORK

Sun 24 June 1010	**Crime as work**
Sun 15 July 1010	**Profession of medicine**
Sun 29 July 1010	**Professions in hospitals**
Sun 12 Aug 1010	**Medicine — General Practice**
Sun 26 Aug 1010	**Unions in capitalism**
Sun 9 Sept 1010	**Management consultants**
Sun 23 Sept 1010	**Work and society**

DE363 MASS COMMUNICATIONS AND SOCIETY

Mon 18 June 1745/ Sun 24 June 1620	**Birth of Reggae**
Mon 9 July 1745/ Sun 15 July 0620	**Rastas and Rudies**
Mon 23 July 1745/ Sun 29 July 0620	**The Sound System**

E202 SCHOOLING AND SOCIETY

Wed 20 June 1830/ Sat 23 June 0700	**Interview with Michel apple on curriculum.**
Wed 11 July 1830/ Sat 14 July 0700	**Ideologies of School Music** (excellent programme by Graham Vulliamy)
Wed 25 July 1830/ Sat 28 July 0700	**Class reproduction** interview with Basil Bernstein
Wed 8 Aug 1830/ Sat 11 Aug 0700	**The Intelligence Testing Movement** (Geoff Esland and Steven Rose on IQ and 'science as ideology' in general)
Wed 22 Aug 1830/ Sat 25 Aug 0700	**Language; speech and prose** (use of language in The Archers!)
Wed 5 Sept 1830/ Sat 8 Sept 0700	**French Universities on strike** (case study in 2 parts of 1976 problems)
Wed 19 Sept 1830/ Sat 22 Sept 0700	(contd)
Wed 3 Oct 1830/ Sat 6 Oct 0700	**Alternatives** (George Martell on free schools etc. in Canada)

E203 CURRICULUM DESIGN AND DEVELOPMENT

Wed 19 Sept 1805/ Sun 23 Sept 0600	**A H Halsey and Ivan Illich**
Wed 26 Sept 1805/ Sun 30 Sept 0600	**A H Halsey and Paulo Freire**
Wed 3 Oct 1805/ Sun 7 Oct 0700	**Illich and Freire summarised**

ED322 ECONOMICS AND EDUCATION POLICY

Sun 26 Aug 0950	**Education and Capitalism** (Mark Blaug on Bowles and Gintis)

DIARY DATES

24th June	Japan; resources for teaching. SOAS teachers' conference.
2nd July	Sociology of Further Education Standing Conference on the Sociology of F.E. Oxford. CFE. **John Astley, Oxford CFE or R. Russell, Combe Lodge, 0761 62503.**
2nd-5th July	'New developments in political studies' Polytechnic of Central London summer school for 'A' level politics teachers. **Tony Taylor, Polytechnic of Central London** see page 210.
3-4th July	Political Education in Secondary Schools. 2 day DES/Regional course for teachers. U of Bath. Postponed.
4th July	Britains' Role in World Affairs. SOAS 6th form conference
5th July	Life in USSR. Jeffrey Hall. Inst. Education London. CEWC. Students and Teachers. **01-637 8321.**
7-15th July	Communist University of London C.U.L. 16 King Street, W.C.2.
11th July	Zimbabwe-Rhodesia — What Future? The Cinema Commonwealth Inst. Kensington. 2-4 p.m. Students & Teachers. **CEWC 01-637 8721.**
23rd-27th July	Methods of Health and Social Education in Middle and Secondary Schools. **TACADE Conference Nottingham** see page
31st August- 2nd Sept	NAEE annual conference. Worcester College of H.E. Agriculture in Environmental Studies. **J. Palmer, 22 Hawthorndon Ct, Penns Lane, Sutton Coalfield. B76 8JT.**
2nd-7th Sept	10th International Conference on Health Education, W.H.O. in London. **Conference Centre, 43 Charles St. Mayfair, London W1X 7PB.**
7-9th Sept	Politics Association 10th Anniversary Conference Scraptoft, Leicester. **Geoff Prout, 14 Wakefield Close, Strood, Rochester.** See page 210.
14-16th Sept	Sociology and Social Science teaching in the 1980s. A.T.S.S. Annual Conference. Sheffield Polytechnic. **Simon Morris, 146 Meadohead, Sheffield S8 8BR. Sheffield 745774.**
18th Sept	O.U. Sociology Society. Gibbs Building. Oxford Poly. 14.30 **M. Jarman, 128 Southfield Road, Oxford. Oxford 47973**

7-9th Dec	Political Education in Practice. Durham University. **Ian Kershaw, Monkswearmouth School, Torver Cres. Sutherland SR6 8LQ.**
3-5th Jan	Political Education 16-19. Garnet College. **Judith Banbury, Garnet College, Roehampton Lane, London SW15.**
7-9th Jan	Ideologies, Curriculum Change and Alternative Education. West Hill College, Selly Oak. **Len Barton.** See page 210.
27-29th March	Work in a Changing Society: An Approach Through Social Studies. A.T.S.S. Conference. University of Sussex. **Steve Ball, Education Development Buildings, U of Sussex, Falmer, Brighton.**

(for SOAS courses contact **Richard Tames, SOAS Malet Street, WC1E 7PH 01-637 2388)**

POLITICS ASSOCIATION
10th ANNIVERSARY CONFERENCE

7th-9th September 1979
Scraptoft Campus, Leicester Polytechnic.

Programme includes: Brian Lapping (Granada TV) and Colin Seymour-Ure (U. of Kent) on 'Mass Media and Politics': TV Workshop — Phil Gabriel, Dennis Kavanagh (U. of Manchester) on 'American Politics and Guest Speaker Neil Kinnock MP.

Details from **Geoff Prout, Hon. Treasurer, 14 Wakefield Close, Strood, Rochester, Kent.**

Sociology of Education Conference
West Hill College, Selly Oak, Birmingham
'Ideologies, Curriculum Change and Alternative Education'
Monday 7th-Wednesday 9th January 1980

Michael Apple, Catherine Bird, Rosemary Chessum, Gary Easthope, Tony Edwards, Geoff Esland, Herb Gintis, Chris Hurn, Madeline MacDonald, Roland Meighan, Peter Musgrave, Marie Macey, Ivan Reid, David Reynolds, Mike Sullivan, Ken Roberts, Janet Strivens, Michael Young, The Education Group of the Cultural Studies Dept U. of Birmingham.

Book early, there is likely to be a heavy demand for this conference. Contact **Len Barton, West Hill College.**

The Polytechnic of Central London

Short Course for A level Teachers in Politics held at the
Polytechnic of Central London, 35 Marylebone Road, London, N.W.1.
July 2-5, 1979

The fifth annual course emphasising recent syllabus developments at A level. Taking part will be Chief Examiners from AEB and London, PCL staff and visiting specialists, including Ivor Crewe, Mary McCauley and Maurice Vile.

Inquiries to **Tony Taylor, Polytechnic of Central London, 32-38 Wells Street, London, W.1.**

LETTERS

Dear Sir,

I am afraid that this letter must be as hurried as the article by Sydney Peiris (Vol 8 No 4) appears to have been. He claims to have 'scrutinised' Peter Worsley's 'Introducing Sociology' published 1970. His time might have been better spent with both that text and the two companion volumes (Modern Sociology; Introductory Readings and 'Problems of Modern Society') in their second editions — all of which have been available long enough for my students to have copies — all of which are *still* OU set books, all of which *do* have sections on race.

Whether careless or deliberate, the omission rather weakens the main point of the article which seems to be that the sociology text books available to introductory courses are inadequate on the issue of race.

Perhaps carelessness is the more likely explanation: only a careless approach could refer to 'the rise of a Fascist party such as the National Front to political prominence in recent time'. Which fascist party is he talking about? The Tories? Or is he suggesting that a heap of lost deposit and a few minutes on the telly amounts to 'political prominence'? If the word 'prominence' is used to describe the status of the NF, then how do we describe the Communist Party, Plaid Cymru, S.N.P., Ecology Party, W.R.P., Liberals...?

Com on, tidy it up a bit.

Much love

J.P. Saunders
Greencroft,
Aldborough St John,
Richmond,
North Yorkshire.

Dear Sir,

In the 'Special Edition on Race and Education' Ben-Tovim and Gabriel ask 'What are sociology and the other social sciences trying to *do* in the study of race relations?' Well, before sociologists actually do anything they must build up a secure institutional base — which in the case of the Association for the Teaching of the Social Sciences apparently necessitates banking with Barclays!

Yours sincerely,

Ivor Morgan,
24 Alexandre Road,
Lyncombe Hill,
Bath.

Dear Sir,

I have been concerned for some time about the attack on the Social Science component of General Studies in Further Education, in the name of 'communications skills'.

I therefore wonder if the ATSS should set up a panel for General/Liberal Studies. Clearly such a panel would have to be prepared to work with other organisations concerned with General/Liberal Studies in F.E.

Perhaps any members who share my concern and who would be interested in forming a panel could contact me at the address below.

Yours sincerely,

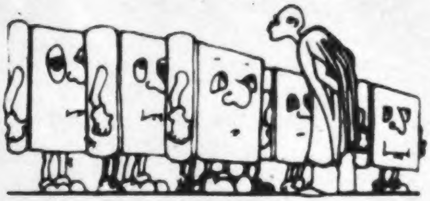
Kathy Egan,
22 Broadway Court,
Broadway,
Offerton,
Stockport SK2 5SN,
Cheshire.

SOCIAL SCIENCE TEACHER

Assistant Editor: Alan Yeo of Great Yarmouth College of F.E. becomes Assistant Editor of SST. Stephen Moore resigns as Reviews Editor and is replaced by Juliette Hunting.

Forthcoming Issues of SST

Vol 9 no 1	Open Edition edited by Roger Gomm. Copy date August 15th 1979.
Vol 9 no 2	Media Edition edited by Peter Martin and Roger Gomm. Copy date October 5th 1979.



REVIEWS

Reviews Editor: Stephen Moore

Stephen Moore resigns from the post of Reviews Editor with this edition because he is taking a year's secondment in Europe. He is replaced by **Juliette Hunting, 41 Landowne Place, Hove BN3 1HF.** Our thanks to Stephen for his work as Reviews Editor over the last volume.

PERSPECTIVES AND PARADIGMS

Professor Stephen Cotgrove, Bath University

Perspectives in Sociology

edited by E.C. Cuff, G.C.F. Payne, George Allen & Unwin 1973.

Perspectives on Society: An introductory reader in sociology

edited by Ronald Meighan, Ian Shelton and Tony Marks. Thomas Nelson 1979.

When the AEB first agreed to examine a small pilot scheme in 'A' level Sociology with nine candidates in the mid 60s, no one could foresee its explosive growth so that seven years later it had out-stripped English and become the Board's largest single subject. Its early days were not without difficulties. There were differences within the AEB about whether the syllabus should be interdisciplinary and include anthropology. But the over riding objectives was to open up a foothold for sociology within the schools, and to ensure that what was taught and examined was a rigorous and demanding sociology, which would oust amorphous social studies or "citizenship" courses in which what passed for knowledge was the exchange of conventional wisdom. In the following decade, some have had doubts about the lusty and rebellious child at whose birth we had assisted. It was a decade of social and generational turbulence which coincided with an explosive growth in the popularity of sociology at the universities. It was a decade in which the 'crisis' of sociology reflected an intellectual ferment unprecedented in recent history and from which sociology emerged with a public reputation tarnished and some feared irretrievably damaged. And it is this generation who staffed the rapidly growing 'A' level courses in schools and technical colleges.

The problems generated for the teacher of introductory courses were considerable. Some were unashamedly partisan, carrying into the classroom the sectarian battles between functionalism and Marxism, or a strident antagonism towards anything that smacked of a 'repressive positivism'. In some ways, the clock had been put back ten years: anything could now pass for sociological knowledge in a discipline passing through a severe crisis of confidence.

The dust has settled. And if **Perspectives in Sociology** is any thing to go by, sociology is emerging from its troubled times much the richer, recognising a plurality of viewpoints each of which has something to contribute. After a brief discusson of the nature of sociology chapters 2 and 3 are devoted to "structuralism" as a perspective, firstly the consensus version, exemplified by Durkheim and Parsons, and secondly the conflict version, exemplified by Marx. The term is perhaps unfortunate and could lead to confusion with a different kind of structuralism. Systems theory could equally well have served to cover both the consensual and the conflict versions. Chapters 4 and 5 explore the two remaining perspectives; firstly symbolic interactionism, largely through the work of Everitt Hughes; and secondly, following a brief outline of its roots in the phenomenology of Alfred Schutz and Berger and Luckmann, ethnomethodology is presented through the writings of Garfinkel and Cicourel. There follows a chapter which explores the ways in which the main theoretical perspectives generate specific research strategies. And particular methods of data collection are shown to carry with them assumptions about the nature of social reality.

The dilemma facing the teacher of introductory courses is always how to relate theory to substantive issues. Theory without substance is abstract and its significance not easily grasped. But the exploration of substantive issues such as stratification becomes little more than political arithmetic or concealed ideology when divorced from explicit theoretical perspectives. The problem is how to ride two horses at the same time. Perhaps no one text can do both. And this one does not try. But it does put the theories to work on some substantive issues by way of further explication. So, chapter 2 includes Davis and Moore on the functionalist theory of stratification and chapter 3 continues with Weber, Lockwood and Goldthorpe, Dahrendorf and Parkin on class. In any future edition, it would be worth considering whether some substantive issues which are quite central to sociological analysis such as class or order and deviance should be used to exemplify each of the perspectives.

This is not an easy book: it does not talk down, nor does it over simplify. And it is a text book in the best sense of the word: a stocktaking and packaging of the current state of the art in the sociological enterprise. But most important, it has achieved the difficult task of presenting competing perspectives in a sympathetic and non-partisan way so that they are genuinely available for learning. I would have no hesitation in recommending this admirable text for introductory courses. Together with a well-chosen companion volume concentrating on substantive issues students could end up with a very respectable grasp of the foundations of the subject.

Perspectives on Society, by contrast, sets out to promote alternative theoretical approaches, makes no attempt at balance, and largely ignores the structural functionalist perspective "because it is easily available elsewhere". Part one aims to make available readings on theory and method in a form especially suitable for 'A' level sociology students, especially the less well-aired parts of the debate. The first two sections include structural functionalism, 'conflict-structuralism', and a variety of approaches to 'finding out'. Part two, **'A Fresh Look at Some Old Themes'**, emphasises Marxist and phenomenological perspectives on education, the family, community and demography. Some of the material is challenging and scholarly, for example, Phillip Abrams' discussion of demographic data and policy. But the strong ideological commitment of many contributors leads to some pieces becoming little more than a somewhat dogmatic broadside. So, for example, the role of the schools in the so-called 're-production of labour' is a large, complex and important issue. To deal with the processes by which ideological hegemony is sustained in just over a page is a tall order (though it may be argued that it is better than nothing). Part three **'Some New Themes'**, covers development, age stratification, knowledge, medicine, and gender.

My reservations about this book can best be exemplified by section three of Part one 'Sociologists are Only Human'. This makes no attempt at being even-handed: sociology is presented *as* ideology, and any pretentions that it may have to being value-free are dismissed. Now it is one thing to unmask the values implicit in what claims to be value free. But to present a deliberately partisan view, to select only the warts, is educationally questionable. Students, especially sixth-formers, are inevitably vulnerable: they have little protection against authoritative statements by their teachers, which can easily become repressive viewpoints. So faced with this selection, how is the sixth-former to come to terms in any practical sense with the assertion that "many sociologists see themselves as 'committed' to bringing about social change or even to fostering revolution". What then is sociology? And what is it to be a sociologist?

Whatever its inadequacies, and Gomm is right to catalogue them, *academic* sociology — the pursuit of knowledge as free from the distortions of interest as is humanly possible — is what makes the academy both the forum for, and the source of social criticism. To turn the academy into a base for action, would be to subvert its function and fragment it into warring factions. But most seriously to turn the academy into a seminary by nursing commitment to revolutionary — or reactionary — action is to sell our students short. They have a right to be heretics, of left or right. And this means an honest attempt at teaching which is not partisan, still less committed, difficult though this is.

Bernstein's paper highlights the crux of the matter. Sociologists of education are particularly sensitive to their political context. The value of controversies is that they enable us to see a little how we are and what we are and restore a sense of choice. Sociologists *in* education are similarly sensitive to the political context. But they have the added responsibility of presenting the whole spectrum of what passes for sociological knowledge to their students in such a way that it is available for learning. The first volume does this admirably. And there is much in the second volume which is scholarly and in the best traditions of the academy. But I have serious reservations about the *'committed'* teacher and the *'committed'* text. Pupils at least should have the right to choose whether to enter the academy or the seminary.

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